

ANNUAL MONITOR

1910

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THE
ANNUAL MONITOR

FOR 1910,

BEING AN OBITUARY

OF

MEMBERS OF THE SOCIETY OF FRIENDS

IN

Great Britain and Ireland,

FROM OCTOBER 1, 1908, TO SEPTEMBER 30, 1909.

LONDON :

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—
1909

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PREFACE.

THE Editor returns his sincere thanks to the many correspondents who have assisted him by providing materials for this year's *Annual Monitor*; and he wishes particularly to acknowledge once more his great indebtedness to *The Friend* for the kind permission to make use of biographical notices and portraits which have appeared in its columns.

A dominant note, which recurs again and again in the biographical sketches contained in this little volume, and which can hardly fail to strike the reader, is that the lives of those who, since the last issue of the *Annual Monitor*, have passed into the unseen, were in such large measure given up to social and philanthropic work, and were so strongly characterised by devotion to the service of others.

We are sometimes apt to wonder when a worker is called away in the midst of his labour, and is struck down at the very zenith of his usefulness and power. But may we not see in such a summons a clear assurance of the immortality of the soul? It cannot be that

lives like those that are recorded here came to an end when they passed beyond our ken, and that they are lost and blotted out. Can we for a moment doubt that such men and women as those whose earthly course is sketched in these pages have been but called to further service, and and that somehow, somewhere, they are labouring still ?

The lives of comparatively few in the list of the departed in the Society's Roll of the Dead for the past twelve months, are here depicted. For the majority there is the simple entry of a name, a place, a few figures, no more ; an entry of infinite pathos for those with eyes to read between the lines, and with hearts to sympathise and understand. But we should not forget that although others have found, in friends and relatives, willing biographers, there are many whose years of service, less conspicuous indeed, but filled perhaps with well-remembered acts of love and self-denial, have no record but in the hearts of those whose joys and griefs they shared, and whose lot they lightened by their simple, modest, God-like lives.

FRANCIS A. KNIGHT.

*Wintrath, Winscombe,
Somerset.*

LIST OF MEMOIRS.

JOHN M. ALBRIGHT.
GEORGE AND ADA ELLEN
BALKWILL.
ELIZABETH H. AND SARAH
CADBURY.
FREDERICK G. CASH.
THEODORE COMPTON.
JOHN DATE.
JOSEPH EDMONDSON.
ELIZA FLETCHER.
MARGARET A. GILPIN.
JAMES GRACE.
ELIZA W. HÄRDÉN.
JOHN F. HARRIS.
CAROLINE HIPSLEY.
ROBERT HUTCHINSON.
EMILY JERMYN.

CALEB R. KEMP.
EDWARD LINGFORD.
MARY PEASE.
MARION PIM.
JANE M. RICHARDSON.
ELIZABETH ROBSON.
MARY SPENCER.
CAROLINE E. STEPHEN.
J. FYFE STEWART.
JAMES THORP.
SARAH ANNE TYLOR.
SAMUEL WELLS.
JOSHUA WHITING.
THOMPSON WIGHAM.
DR. WILSON.
MARGARET YOEUELL.

PORTRAITS.

ELIZABETH H. AND SARAH
CADBURY.
THEODORE COMPTON.
JOSEPH EDMONDSON.
CALEB R. KEMP.

MARY PEASE.
JANE M. RICHARDSON.
CAROLINE E. STEPHEN.
J. FYFE STEWART.
DR. WILSON.

T A B L E .

Showing the deaths at different ages, in the Society of Friends, for 1907, 1908, 1909.

AGE.	YEAR 1906-7.			YEAR 1907-8.			YEAR 1908-9.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
	Under 1 year*	1	3	4	3	2	5	2	—
Under 5 years	2	8	10	5	5	10	4	3	7
From 5 to 10 years	2	3	5	—	1	1	—	1	1
" 10 to 15 "	1	1	2	—	5	5	—	2	2
" 15 to 20 "	4	1	5	2	1	3	2	1	3
" 20 to 30 "	2	4	6	5	5	10	3	3	6
" 30 to 40 "	9	3	12	5	14	19	7	8	15
" 40 to 50 "	5	11	16	5	13	25	10	4	14
" 50 to 60 "	21	10	31	12	10	23	8	24	32
" 60 to 70 "	24	35	59	13	23	59	28	22	50
" 70 to 80 "	46	44	90	36	47	94	35	41	76
" 80 to 90 "	24	24	48	47	37	56	22	28	50
" 90 to 100 "	3	9	12	19	5	7	3	8	11
Above 100	—	1	1	2	—	—	—	—	—
All Ages	143	154	297	146	166	312	122	145	267

* The numbers in this series are included in the next, " under 5 years."

Average age in 1906-7 62 years.
 Average age in 1907-8 62 years.
 Average age in 1908-9 65 years.

THE ANNUAL MONITOR.

1910.

OBITUARY.

The following list includes all the names of deceased Friends given in the official Monthly Meeting Returns supplied to the Editor. A few other names are given of those who, it is thought, were also members of the Society.

	Age.		Time of Decease.	
ANN ABBATT,	71	28	1mo.	1909
<i>Bolton. Died at Keswick.</i>				
ELIZABETH ALBRIGHT,	84	5	7mo.	1909
<i>Sheffield. Widow of Wm. W. Albright.</i>				
JOHN M. ALBRIGHT,	93	27	1mo.	1909
<i>Charlbury. A Minister.</i>				

John Marshall Albright, fourth son of William and Rachel Albright, was born at Charlbury, on the 31st May, 1915, just eighteen days before the Battle of Waterloo. His grandfather settled in the village in the

eighteenth century, and his father was the means of introducing into his native town the craft of leather glove-making, an industry which took such hold that it is said that as many as 300,000 gloves have been made in Charlbury and the neighbourhood in a single year.

Among his earliest recollections were the festivities at the coronation of George IV. ; and to the end of his life he remembered the visits that, as a child, he paid to Robert Spenlove, a Friend who died in 1822 at the age of ninety-four, and who, in the days of his youth, had carried food to some fugitive Highlanders, who had been left behind, hidden in a secret room in a house in Cornbury, when the Young Pretender turned back from Derby in the '45.

His interest in history and legend was fostered by the ancient stone circles and the Roman remains in the neighbourhood of his native town ; and Wychwood Forest and Dytchley Woods very early awakened his love of nature and of the beautiful. The country round Charlbury is famous for the variety and interest of its wild flowers ; and it has been said that John Albright knew every plant in the district, in spite of repeated warnings from inappreciative gamekeepers that he "wasn't

never to go into they brakes no more.” Perhaps the first open expression of his love for what was beautiful was one day when, at the age of four, having caught sight of his lovely little sister across the garden, he exclaimed to his mother, “ Oh, mother, how pretty is the little Da among the leaves ! ”

Quaker traditions were strong in Charlbury. There had been Friends there since the foundation of the Society. Ann Downer, daughter of the Vicar, and wife of George Whitehead, was the first woman to preach publicly in London. She it was, too, who walked all the way thence to Launceston, to cook, wash and write shorthand for George Fox in jail. In John Albright's young days the non-payment of tithes and the distraints that followed were matters of common occurrence. And the boy who saw his father's cow milked every tenth day by the vicar's man, and saw the kitchen table carried off to pay what the vicar regarded as his due, was likely to grow up with pretty strong views on the subject of church rates. In after years he was fond of describing the visits to Oxfordshire of Joseph John Gurney and other weighty Friends. Joseph John Gurney is said to have been the first member of the Society who appeared in

trousers in that part of England—every man then wore breeches ; and one of John Albright's stories was of one Friend saying to another at the close of a meeting for worship : “ Hadst thou unity with Joseph John's exercise to-day ? ” and of the reply : “ How could I with those things dangling about his legs ? ” John Albright himself was guilty of almost as great an innovation. He was the first Friend in his county to wear a moustache, and he was, in consequence, the object of much quaint, although kindly censure. It was, indeed, a time when such natural decorations were highly disapproved of. An old lady of that very period, on being asked if she liked beards replied : “ No, I like to see men as God made them ! ”

John Albright went to a Friends' School at Rochester, where John Ford was a teacher. It was a primitive age, not in education only, but in medicine. Scarlatina broke out. The young scholar caught it, and was sent home by coach, a convalescent, it is true, but with the skin still peeling off him. The school came to an end in 1829, and with it ended John Albright's schooling, although he was not yet quite fourteen. But a strong love of reading, and a very retentive memory helped to make up for deficiencies ;

and in later years it was found that, at least where Africa or China was in question, his knowledge was in no way at fault, and was, in fact, better than that of most people. It is quite true that our school days are never finished, and that some of us are not grown up even by the time our hair is grey. But it is a state of things that may well give us pause when we consider how well-informed and how useful a man may be, even although he left school at an age when boys, as a rule, are only just beginning to think.

For some time after leaving school he helped his father in the village shop, a drapery, grocery and drug business, to which after a time was added a branch of a Bank. He then gained further experience with a grocer in the sleepy little town of Axbridge, where he was near his mother's kindred; she was a Tanner, one of a class then very numerous and influential in the district; and where, in the beautiful Mendip country, he spent his leisure in walking and botanising, in reading and drawing—mostly birds—and at times even in singing, although in that unmusical age, that was an accomplishment he was careful to keep as much as possible strictly to himself. His next experience was to learn malting from Edward Brewin, at Wor-

cester ; but what he learnt in that direction was of little use to him, for he signed the pledge on the day when he came of age, and he was, for the rest of his life, an earnest worker in the cause of Temperance. In 1833 he went to Dunnington, near Alcester, to learn farming from Samuel T. Westcombe. His new home—he was at once made a member of the family—was three miles from meeting ; but he often attended twice on the Sunday. Eight years later, in 1841, he married Samuel Westcombe's third daughter Caroline ; and in the year before her death the pair celebrated their golden wedding. They had no children, but they rejoiced in the love of their nephews and nieces, who did so much to keep them young. Moreover, on the death of Caroline Albright's eldest sister, they practically adopted the latter's infant child.

On his marriage, John Albright took over his father's business, continuing the latter's practice of closing the shop for two hours on Thursday morning, so that he and his apprentices might attend the week-day meeting. It may be added that a very pleasant feature of this part of his life was the warm friendship which existed between him and his assistants. In

1858 he retired from business, and built himself a house on the outskirts of Charlbury, where he lived for fifty years to a day, and where he heartily enjoyed his home and his garden, whose pleasures he loved to share with his friends.

Some of his earliest social work was on behalf of Temperance. He was an active member of the first Charlbury Temperance Society, from its commencement in 1839, and he was its treasurer for more than thirty years. At a later period he joined the Good Templars; and after his death one of the periodicals connected with that body said of him: "The Temperance ranks have suffered a severe blow in the death of one of the best men we have ever known. Brother J. M. Albright, who, throughout a long life, rendered splendid service to many good causes, and to Good Templary in particular." William Noble said of him: "If ever John Albright was late to a Temperance meeting it was because he had stopped by the way to speak about Temperance to someone he had met." At one time a little dog was his constant companion in his walks, accompanying him to meetings in neighbouring and even distant villages. And one night the

dog probably saved a man's life by calling his master's attention, in the darkness, to a man lying unconscious by the roadside, and for whom John Albright obtained help at the nearest cottage.

John Albright first spoke as a Minister in the little meeting-house at Faringdon, in 1856, and he was recorded in 1859. During the next twenty or thirty years he visited, with minutes of his Monthly Meeting, every congregation of Friends in the British Islands. He was seven times in Ireland, and he always felt a particular and special interest in its warm-hearted people.

Quite as strenuous were his labours in his own county. Among the Oxfordshire villages he found a ready welcome, and a most encouraging willingness on the part of the different Nonconformist bodies to lend him their chapels, and even to invite him to take part in their services; while cottage meetings were held where no regular place of worship existed. Occasionally some friend would join him. One of his Temperance colleagues writes: "More than once have I covered the distance with him, on foot, between Charlbury and Chipping Norton, and I found his friendly companionship most helpful and inspiring. Nor shall I soon

forget his long strides and how difficult it was for me to keep up with him.”

It must have been terrible weather that would have kept him from meeting, or from attending a school committee. One winter's day he drove to Sibford through cuttings where the snow on either side rose above the top of his little brougham. Another time, after attending the winter Quarterly Meeting, he bought a spade in Banbury in case of having to dig his way through drifts on the tedious journey home, when the fourteen miles took seven or eight hours to traverse. For a period of some months he drove six miles to Chipping Norton, every Sunday afternoon, to help in a meeting there ; and once when a flash of lightning struck a tree close to where the carriage was passing, his horse and he bore the startling experience with equal calmness.

John Albright set a fine example of obedience to the apostolic precept : “ Be given to hospitality.” He liked to welcome his friends, he enjoyed a joke with them, he could tell a good story, and he sometimes joined his wife in singing a humorous song for the entertainment of his visitors. He was remarkably generous with his money, in some years giving away nearly

half his comparatively small income. A Charlbury invalid told how Caroline Albright once called at her house and said: "As *we* have had no doctor's bill during the past year, we should like, as a thank-offering, to make a contribution to your heavy one." His liberality was, indeed, one of John Albright's strong characteristics. Not long before his death he destroyed his Diary, to the regret of his relatives. But as one of them told him at the time, it was probable that his Account Book would be found even more significant and instructive.

While his services were given to the Society of Friends first of all, his interests went far beyond its borders. Chinese, Crimean and American Wars did much to strengthen his feelings on anti-opium, peace and anti-slavery questions. Education, too, always interested him. For many years he was treasurer of the British School at Charlbury, a school which his father had been instrumental in starting; and for more than forty years he served on the Committee of the Friends' School at Sibford. For some years he was on the Board of Guardians. When a branch of the Young Men's Christian Association was started in Charlbury, he became

its first President, and he held the office until his death, always taking a warm interest in its welfare ; and he was for some time treasurer of the Mechanics' Institute. In fact, it may truly be said of him that he was always active in any scheme intended to promote the welfare of others.

Those who watched the widening sympathy, the growing gentleness, the unfailing patience and consideration for others that marked his later years, were often reminded that " the path of the just is as the shining light, that shineth more and more unto the perfect day." Life had its clouds as well as its sunshine ; but those who knew him best felt that his life was a sermon ; the good fight, the completion of the course, the keeping of the faith.

And so the years went round until the golden wedding day, when John Albright and his wife sat once more in the old seats in Worcester Meeting-house, which they had occupied as bride and bridegroom, fifty years before, and when he preached a sermon which, as a listener remarked, might make any wife long for such an address upon her golden wedding day. The pair had celebrated their silver wedding by going over again their wedding tour ; and now this later anniversary was kept

in the same way, with added joy and, as it almost seemed, with scarcely lessened energy.

It was nearly their last journey together. In the following month they were again at the Western Quarterly Meeting, and they again kept Christmas with Caroline Albright's relatives at Worcester, after their invariable custom.

Then came the great sorrow of John Albright's life. For forty years there had been, for either husband or wife, only one single doctor's bill. But now, to quote from the few pages rescued from the destroyed diary, he wrote :—

1st mo. 9 1892. My dear wife completed her 79th year : seriously unwell : Doctor called.

10th. First Day. Seriously ill. Prayer offered on her behalf at the Y.M.C.A. Hall.

12th. Much the same. Hope on, hope ever.

15th. My dearest wife lapsed into a state of unconsciousness, and hour by hour we watched the gradual ebbing away of life, until about 8.50 p.m., when she very quickly breathed her last, almost like an infant falling asleep."

An undated pencil addition says :—

"I again turn to the thought of *her*. She lies in the grave, but she also lies buried deep in my grateful and loving heart. I never appealed

to her in my dark hours without receiving her practical help, her tender and soothing comfort and consolation.”

The diary continues :—

1st month 19th. 1892. About three o'clock we committed the remains to their last resting-place in the presence of many friends and neighbours. I spoke briefly at the grave and in meeting.

28th. About this time my health and spirits failed greatly, and I suffered from insomnia for weeks. A sense of my great loss ever present.

No entries were made for some time. The next notes, on March 31st, show his old keen interest in the affairs of the Young Men's Christian Association. His health improved, and he actually walked to the top of Snowdon in his eightieth year. But in 1902 the weight of advanced age became more apparent. After 1905 he did not again leave home, and his attendance at meeting grew more irregular. The last occasion was at the funeral of the widow of his old friend Thackwell Smith, who once lived with him as helper in his shop, and of whom he said, in his kindly way, “If he had a fault, I don't remember it.”

There were times, during temporary illness, when he condescended to ride in his sister's

donkey-chair ; but, as a rule, he much preferred walking. His walks, however, became more and more circumscribed, and after a serious heart attack in January, 1908, he did not again reach the village. The last time he had done so was on the previous Boxing Day, when he stole a march on his caretakers, proudly laced his own boots, put on his overcoat unaided, and took himself out into the sunshine. During Christmas week he specially enjoyed the company of nephews and nieces of three generations. Then, suddenly, on the last day of the year, there came another heart attack, after which he did not leave his bed. He passed away on January 27th, 1909, at the ripe age of ninety-four, and his ashes lie beside those of his ancestors, in the Friends' Burial Ground at Charlbury.

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|--|----|----|-------|------|
| MARY J. ALEXANDER, | 66 | 3 | 9mo. | 1909 |
| <i>New Cross. An Elder.</i> | | | | |
| CATHERINE ALLEN, | 56 | 2 | 9mo. | 1909 |
| <i>Warrenpoint, Co. Down. Daughter of Alexander D. and Caroline Allen.</i> | | | | |
| WILLIAM C. ALLEN, | 61 | 19 | 11mo. | 1908 |
| <i>Winchmore Hill.</i> | | | | |
| JOSEPH HENRY ANSELL, | 81 | 2 | 9mo. | 1909 |
| <i>West Ham Park, E.</i> | | | | |

MARY APPLETON,	93	2	1mo.	1909
<i>Penistone, Manchester.</i> Widow of John Appleton.				
JOHN C. ARCHER,	72	7	12mo.	1908
<i>Lowestoft.</i>				
ELIZA ASHBY,	80	23	11mo.	1908
<i>Redhill, Surrey.</i> Widow of James Ashby.				
SUSANNAH L. ASHBY,	77	24	5mo.	1909
<i>Staines.</i> Widow of Alexander Ashby.				
SUSAN ASKER,	38	28	4mo.	1909
<i>Hunstanton.</i>				
SOPHIA ATACK,	75	26	10mo.	1908
<i>Bristol.</i> Widow of Benjamin Atack.				
SUSAN G. BAILLIE,	54	19	12mo.	1908
<i>Moyallon.</i>				
SARAH ANN BAKER,	79	24	10mo.	1908
<i>Acton.</i> Widow of Joseph Baker. An Elder.				
SARAH ANNE BAKER,	48	11	1mo.	1909
<i>Glenthorne, Warwickshire.</i>				
GEORGE BALKWILL,	69	16	3mo.	1909
<i>Plymouth.</i>				
ADA ELLEN BALKWILL,				

Although only known among the Friends of their own meeting at Plymouth, it is felt that a short sketch of these quiet simple lives may

have an interest for the readers of the Annual Monitor, as showing the comfort and help to individuals and to the Society when members of families that once were Friends are drawn to return to the fellowship of the Church of their forefathers.

Their grandfather, Richard Balkwill, was a prosperous farmer in the neighbourhood of Kingsbridge, and, though a Birthright Member of the Society of Friends, was married at the Parish Church of Stoke Damerel to Elizabeth Hancock, who was descended from the well-known Quaker family of the Debells. In consequence of this wedding both lost their membership among Friends, but they kept their attachment to the Society, always attending Kingsbridge Meeting, and as time went on, bringing their family of six sons and two daughters with them. Full of years, and beloved by all, they were laid to rest in the little graveyard adjoining Kingsbridge Meeting-house.

The children all grew up to useful lives; two of the sons becoming leading members among the Plymouth Brethren, two others deacons in the Baptist and Congregationalist communities and one a Churchwarden of the parish.

George, the third son, was a prosperous farmer of the district. He shepherded a flock of simple-minded farm and fishing folk at Galmpton, on Bigbury Bay, for fifty years, only absenting himself once during that time from the Plymouth Brethren Sunday services and school.

His eldest son, George, the subject of this memoir, was a thoughtful and retiring lad. He was early apprenticed to his uncle William, a chemist and druggist, at Kingsbridge, who was also the unqualified medical adviser of the district. On the expiration of his time he took a situation in a city with a chemist who unblushingly adulterated his drugs. Two days in such a business was sufficient, and the young man returned to his home. A few days later he was welcomed by his cousin—who writes this sketch of his life—into the old family drug shop in Plymouth, where his uncle William had learned his business. Here as an assistant and afterwards as a partner he spent fifteen happy years, winning the confidence of the medical profession and others by his quiet, conscientious performance of every duty.

At the end of this time family bereavements sounded a clear call home, and he immediately

relinquished all the prospects and interests of a prosperous town life to help his stricken father in his solitude. The drudgery and monotony of the farm life, with the narrowness of the severe religious school to which his father belonged, seemed no hardship to him. He accepted them all and unostentatiously made them beautiful for a period of seventeen years, aided by the company of his cousin Ada, who came to take the married daughter's place, and who eventually became his wife.

At the expiration of this period, his aged father removed to his married son's home, and George returned to Plymouth, where he purchased a house in a pleasant suburb, and married his cousin Ada.

Here, in the full enjoyment of the meridian of life, they were, for the first time, able independently to plan for themselves; and they applied together for membership among Friends, where they found a happy spiritual home and fellowship. In active church work George Balkwill's help was freely given on committees of accounts, etc., while his wife threw much interest into the Missionary Helpers' Union. Her winsome presence was never wanting where comfort and cheer were needed, and her buoyant and

happy nature scattered sunshine wherever she went.

So ten happy years went by, during which time their quiet home was an open house to a large circle of relatives and friends. Especially, we might mention, it was often a holiday home to an orphan family of young cousins—the onerous trustee-ship of whose property required strenuous and judicious management, and was undertaken and carried out with much labour, but with the happiest results.

And then Ada E. Balkwill's health began to give way. In the spring of 1902, when the recently crowned King and Queen were to pass through Plymouth, arrangements were made for a united family party to witness the pageant.

A sudden attack of illness, however, on the morning of the event set this aside. On being informed of the serious nature of her attack her reply, with a bright smile, was: "Then I shall see the King after all!" and in a few short days she entered the Royal Palace to go no more out for ever.

With a pale face and in a voice a little quieter than usual the widowed husband made every arrangement for the funeral, which took

place, after the manner of Friends, in the little Brethren graveyard of his father's Meeting-house on the hillside by the sea.

For seven years he pursued the even tenor of his solitary way. If life's chief joy was gone the Christian's peace remained. A couple of years before the close a slight paralytic stroke warned him to wind up his earthly stewardships, and on the eve of the seventh anniversary of his wife's death, talking to his kind housekeeper of the event, and remarking that owing to the lateness of the season the hedges would not be as full of primroses as they had been then, a tremor in the face told of the message having been sent for a blessed re-union; and after rather more than two days of slowly ebbing consciousness he passed away to his Saviour and his beloved, in the city of the King.

PHYLLIS D. BARLOW, 2 9 6mo. 1909
Selly Oak. Daughter of John and Mabel C.
 Barlow.

ELIZABETH BARON, 86 16 3mo. 1909
Clifton, Bristol.

MARY ANNE BARRETT, 92 16 1mo. 1909
Brentwood. Widow of William Barrett.

- HARRISON L. BARROW, 12d 18 4mo. 1909
Edgbaston. Son of Harrison and Ethel M.
 Barrow.
- WILLIAM A. BEALE, 32 25 1mo. 1909
Dublin. Son of the late Edward and H. M.
 Beale, formerly of *Clonmel.*
- EDMUND BENINGTON, 72 8 2mo. 1909
Liverpool. Late of *Wakefield.*
- SARAH A. BENINGTON, 77 10 12mo. 1908
Arnside.
- GEORGE BEST, 83 13 5mo. 1909
Shildon.
- LUCY BEWLAY, 77 19 3mo. 1909
Bray. Of Dublin M.M.
- ELLEN BILL, 37 26 1mo. 1909
Belfast. Daughter of William and Eliza Bill.
- HANNAH BOTTOMLEY, 76 4 4mo. 1909
Scholes. Widow of John Bottomley.
- ANNE MARY BOWLES, 70 26 1mo. 1919
Belfast.
- CHARLES C. BOWMAN, 1 10 10mo. 1908
Ackworth. Son of William and Edith Bowman.
- ARTHUR G. BRADBURY, 35 25 1mo. 1909
Cirencester.

- JANE G. BRAITHWAITE, 66 30 11mo. 1908
Bradford.
- FLORENCE BRIGGS, 51 20 5mo. 1909
Southsea. Wife of John Briggs.
- MARY W. BRIGHT, 20 19 5mo. 1909
Rochdale. Daughter of John Albert and Edith E. Bright.
- JANE BROOKE, 76 30 3mo. 1909
Alderley Edge. Widow of Joseph Alfred Brooke.
- MARY B. BUCKINGHAM, 2 18 2mo. 1909
Witney. Daughter of Charles and Annie Buckingham.
- HARRIET S. BULTITUDE, 56 26 10mo. 1908
Mitcham. Wife of William Bultitude.
- CAROLINE BURKITT, 59 22 4mo. 1909
Rawdon. Wife of William Burkitt.
- MARY J. BURLEY, 79 14 3mo. 1909
Ipswich. Widow of David Burley.
- ELIZABETH H. CADBURY, 76 13 6mo. 1909
Edgbaston. A Minister.
- SARAH CADBURY, 72 21 9mo. 1908
Elizabeth Head and Sarah Cadbury, the second and third daughters of Benjamin H. and Candia Cadbury, died within nine



ELIZABETH H. CADBURY.



SARAH CADBURY.

months of each other. They were born in Birmingham, and that city was their home during the course of their long and useful lives. Both sisters were educated at Lewes under the care of M. M. and J. S. Dymond.

When their happy schooldays were over they entered with all the enthusiasm of their energetic temperaments into the pleasures and duties of home, and by degrees into the philanthropic life opening before the Society of Friends in Birmingham, to which Society they were both warmly attached. They had classes in the Priory School for Young Women, and taught there for over forty years. They each shared in the responsibility of a large Mothers' Meeting, and each had a great interest in work among prisoners.

They shared the same love of travel and had intense enjoyment in long holidays in Switzerland, Norway and other countries. Elizabeth spent five delightful months in Syria and the Holy Land, and Sarah enjoyed a long visit to her relations in America and a journey to Niagara, and to Yellowstone Park. But with much in common each had a special sphere of service for which she was peculiarly fitted.

Sarah's early life was somewhat clouded by

conscientious scruples as to dress ; but when the love of Christ and the rest and liberty of the children of God was revealed to her,—through the influence of a young friend—it brought great joy into her life, which remained with her, and it was evident that the “ joy of the Lord ” was her strength.

In 1873, she had to leave her much loved home and work, and go to the Isle of Wight to be under a French doctor. Here she stayed four years in lodgings in Newport and Carisbrooke, her sisters and parents taking turns to stay with her. The treatment she had to undergo was most severe and trying, but sustained by Divine Power, her bright and happy spirit rose above it all. She bore this heavy trial bravely, and putting self aside she entered into the interests around her. She helped in a series of Friends' Mission Meetings held at Newport, and also in Cottage Meetings. She greatly enjoyed beautiful drives in the island, the lovely spring flowers and her books. The means used were, however, unsuccessful in effecting a cure, and she returned home ; but after thirteen years of invalid life she gradually recovered, to the surprise of everyone.

With great enjoyment she entered again

into the home life with its varied interests and engagements. One of her strong characteristics was her keen power of enjoyment, and it has been said of her "it was like a tonic to meet her." But her thoughts naturally turned to those in suffering; for many years she was a visitor at the Homœopathic Hospital, and joined the Committee of the Women's Hospital, in which institution she took an unfailing interest to the last.

Police Court Visiting having been started in the city, she was asked to join in the work, which she did once a week, interviewing women and girls who needed a helping hand, some hardened in sin, and others whom she was able to restore to their parents or to place in sheltering homes in the city, where they would be able to work and to live a better life. Her words of cheer and encouragement at the Home for Friendless Girls, where she was a frequent visitor, were much valued. She often said "I could not go on with this Police Court work unless I could tell these poor tempted ones of a Saviour's power to save and deliver."

In the summer of 1908, she stayed with her sisters in Derbyshire, after a short visit to the Channel Islands.

Shortly after her return, on September 12th, she spent a lively afternoon in Sutton Park with some working girls and returned home very bright. The next morning early she was suddenly taken ill with heart trouble. She had eight days of "very pleasant illness" as she said, kindly cared for night and day by nurses who thought that she was making a good recovery. But God meant otherwise, for on the afternoon of September 21st, the call came suddenly, and in a few minutes she peacefully passed away from the loved ones on earth to be with her Saviour and her loved ones in heaven.

Elizabeth Head Cadbury was of an enthusiastic temperament, and threw herself heartily into whatever she undertook. Her health was not robust, but she never allowed cross currents to spoil her life.

Her interest in the temperance cause awoke early; perhaps the sight of a public-house opposite her nursery window in town may have had something to do with this. Certainly next to her longing to bring the broken-hearted to the Healer of disease, was the passion to redeem the lives of those who were slaves to strong drink. She threw herself heartily into the various means for helping in the cause; whether it were through

the work of the British Women's Association, or the Young Abstinence's Union, or in her large Mothers' Meeting, or in touching individual cases, or among the sorrowful prison inmates, any branch of the work was to her worth helping and worth the very best efforts of which she was capable. In all sorts of places she was quick to scent out the evil of intemperance. As an instance, once when staying at a charming village in Scotland, with a picturesque hotel, she saw the back-door and heard sad stories of lives spoiled by drink. She called on the ladies of the Manse, and got leave for a meeting at the School. In the evening the room was filled, and the Manse ladies were the first to sign the pledge. Soon after, a Coffee House and Reading Room were started for residents and visitors and have done good work ever since.

Her tender heart for suffering and for women's sorrows especially, caused her to write when advocating this work for others: "I felt it a privilege to wend my way to the prison, to enter into the history of temptation, sin and misery, and to press home words of advice and sympathy, to read a portion of the Bible and speak of the willingness of Christ to receive the

repentant sinner, and to kneel in prayer for pardon, and for strength for the future." She would suggest how best to begin life again; much thought and correspondence with the prisoner's friends would ensue, and she spared no pains in writing or visiting to help to a better life. She rejoiced greatly over changed lives, and homes made happy, and tenderly watched over them. There were many discouragements in her work, but her life was an illustration of the love that never faileth, the love that hopeth all things.

She believed for herself and others also, that it was best sometimes to leave one sort of work for a more important or a more difficult one. It was this which led her to give up her class at the Adult School, that she might be more free to take her place in Meetings for Worship, as a Minister of the Gospel, to which she felt she was called. A Birmingham Friend writes of her: "Elizabeth H. Cadbury took an active part in the vocal service at our Meetings, and in the Meetings of the Christian Society for many years. Her ministry was characterised by a deep evangelical spirit, an intense love of Christ, and an earnest desire that her friends should share in the privilege of reconciliation

with God, fellowship with Christ and the loving service for which this qualifies, and to which it leads. She had a very special call to congregational prayer, and felt great liberty in that direction, and was frequent in her appeals to her fellow members to respond faithfully to the Master's call to this service. In this respect we believe she was largely blessed, and in this, too, we most keenly feel the loss we have sustained in the removal of her loving and loveable personality from our midst."

The sudden death of her sister Sarah was a great shock from which she never wholly recovered. Early in the present year her health suddenly failed, and for five months she was confined to bed with frequent heart attacks. But during this long period her room was a haven of peace and beauty, she was able to enjoy the visits of friends, the kindness of her nurses, her flowers, and the birds, constant visitors to her window-sill. She hoped to be able to return to the active work she loved so much, but strength slowly ebbed.

One day when talking with her nurse she said: "How I wish God would speak to me"; and, says the nurse, "we definitely prayed that God would speak to her, and He gave us more

than we asked." On June 10th at midnight she awoke saying "I have had such a delightful night ; seen Jesus and mother !" About eight o'clock next morning she awoke, saying : " Delightful ! He *has* called me ! called *me* ! Lord take me home now ! Jesus ! He says He will come and take me Himself." She waited expectantly for some time, and then said : " Perhaps He is not coming so soon as I thought " ; but at midnight of the 13th the call came and the Lord Himself took her Home.

WILLIAM H. CARR, 16mo. 19 10mo. 1908
Carlisle. Son of Harold and Helena Carr.

ELIZABETH CARTWRIGHT, 81 27 5mo. 1909
Airton, Yorkshire.

HERBERT CATCHPOOL, 49 18 10mo. 1908
Deal. Son of William and Sarah Catchpool,
of Lewisham.

FREDERICK G. CASH, 80 31 5mo. 1909
Middlesbrough. Of *Selly Oak.*

Frederick G. Cash, who was born in London in 1829, was the son of William Cash, one of the founders of the National Provident Institution, and of Elizabeth Cash, who, living to see her children's grand-children, died at the age of

ninety-eight. He was one of a large family of brothers and sisters, of whom two, Elizabeth Taylor, of Dulwich, and Caroline C. Barrow, of Birmingham, survive him. He was educated at Lewes and Hitchin, and on leaving school was apprenticed to J. T. Shewell, of Deptford. At the termination of his apprenticeship he joined his brother William Cash, in a bookselling and publishing business in London. It is probable that this experience may have had a considerable share in developing that intense love of books which so strongly characterised him, and of laying the foundation of his keen appreciation of all that was best in prose and poetry, in the works of English and American writers. He was fond of reading aloud, and he fostered a love of literature in his children by introducing to them many fine passages both in poetry and prose.

In 1858 he married Martha, daughter of Samuel and Jane Dearman Bowly, and removed to Gloucester, in order to join his father-in-law in business; and he there remained until 1885, when he returned to London, living first at Highgate and then at Highbury, until the death of his wife in 1901, when his London home was broken up. His after years were passed at the

homes of his sister, Caroline C. Barrow, and of his daughters in Middlesbrough, Carlisle and Birmingham, with the exception of a year which, to their great pleasure and his own enjoyment, he spent with his two sons and their families in California and Oregon. While in America he visited many places of interest, on which, after his return to England, he lectured and wrote for the press.

Frederick Cash was a great walker; and even in recent years he much enjoyed such walks as that from Newcastle to Carlisle by the Roman Wall, from Middlesbrough to Whitby, and from Bainbridge to Leyburn. Many who were young people in the last fifteen years of the nineteenth century remember with pleasure and profit the Saturday afternoon walks which he planned, in and around London, to some interesting old part of the city, or out to some beauty-spot in the suburb. He was, indeed, a great authority on Old London, of which few men, probably, knew more than he. In later years he wrote many papers and gave lantern lectures, especially on antiquarian subjects; and only the month before his death he attended a meeting of the Friends' Historical Society, of which he had been elected President for this

year,—an honour and recognition which he cordially appreciated.

Among his many memories were his visit to the Great Exhibition of 1851, and his attendance of the funeral of the Duke of Wellington in 1852. And when, through the courtesy of an alderman he occupied a seat at the Lord Mayor's banquet of 1907, it is probable that he was the only man present who had seen the Lord Mayor's show seventy years before, when the young Queen Victoria, only lately proclaimed, and not yet crowned, took part in the procession. His keen interest in what was going on round him and in public functions never flagged; and so lately as 1908 he braved the cold and wet of the opening day of the White City.

To the last Frederick Cash was warmly interested in the affairs of the Society, and was a member of the Meeting for Sufferings, of the Pemba Committee, of the Friends' Tract Association and of the Friends' Repeal Association, as well as of the Committee of the British and Foreign Anti-Slavery Society. In his Gloucester days he was an active and highly valued member of the Committee of Management of Sidcot School, where his genial presence was greatly appreciated; and his kindly visits to the

Boys' Teachers' Study, as their one scanty little living room was called, always most cordially welcomed, are still remembered with pleasure. All his life long he felt the influence of his honoured father-in-law, Samuel Bowly; and like that great apostle of Temperance, worked hard to promote the cause of Total Abstinence. It may be said with truth that every effort for the welfare of mankind had his hearty support and co-operation. And while holding strongly to his own belief, he was a pre-eminently broad-minded man, and was always ready to see and to acknowledge the good in other creeds.

He was always concerned for the observance of due solemnity and reverence in our meetings, both for worship and business, in which he frequently took acceptable part. Five days before his death, he spoke in the closing sitting of Yearly Meeting, to the effect that it was "the high privilege of Friends as never before, to bear witness to the truths which flow from the Cross of our Lord and Saviour Jesus Christ."

Frederick Cash was a devoted father, sharing fully in both the joys and sorrows of his children; and after the great sorrow in the death of his wife in 1901, he seemed to try and fill the

place to them of both father and mother. And although he had a wide correspondence he never failed to send long letters, each week, to his children both in England and America. All who knew him testify to his great courtesy, and to his kindly and sympathetic nature. He was very fond of the society of young people; and by his charming manner won many friends among the young as well as among older people. He felt greatly for any one in suffering or trouble, and would go out of his way to speak words of encouragement and cheer to those who perhaps seemed to others to have only passing cares and disappointments. He had truly

“ A heart at leisure from itself
To soothe and sympathise.”

SARAH E. CHILVERS, 41 22 9mo. 1909
Kirkley. Wife of Edward William Chilvers.

JANET CLARK, 48 13 10mo. 1908
Doncaster, Wife of Joseph Henry Clark.

HARRIET CLAYTON, 57 18 3mo. 1909
Whaley Bridge. Wife of George Clayton,
Member of *North Warwick M.M.*

JOHN COATES, 80 19 10mo. 1908
Great Ayton.

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THEODORE COMPTON, 92 12 3mo. 1909
Winscombe.

Those who have only recently settled in Winscombe can hardly realise the position which Theodore Compton held in it for so many years. But to those who knew him in his prime the village that he loved so well will never seem the same again.

It was exactly half a century, on the last day of March, since, after an active and useful career, devoted in part to his profession of actuary, in part to strenuous labours on behalf of temperance, and in part to promoting the better housing of the poor, together with much literary and artistic work, he left London and came to Winscombe, with the idea of spending the rest of his days among the rural scenery that always so strongly appealed to him, and where he could be in touch, not only with human affairs, in which he always felt and showed the warmest interest, but with the birds and the flowers and the abundant wild life of the beautiful Mendip valley.

And there, in the well-known house by the brook that divides the ancient hamlet of Ford from the greater village of Winscombe, he spent fifty years of useful, benevolent and



THEODORE COMPTON.

highly-honoured life, enjoying the intimacy of a very wide circle of friends, keeping in touch with many kinds of philanthropic work, an originator of and a sharer in many beneficent schemes for promoting the welfare of the neighbourhood, closely associated with the artistic and literary interests of Sidcot School, himself a writer of books and the painter of many beautiful pictures ; and being always, by his upright manner of life, his unvarying kindness and courtesy, his constant cheerfulness, frequently in the face of a heavy physical burden, an example and an inspiration to all about him.

One who was at Sidcot School at the time of his arrival and owes much to a lifelong friendship, says that the advent of the family quite changed the atmosphere of the place. "To have even occasional visits from one of the outside world so genial and interesting, and with an artist's keen appreciation and love of nature, awoke new interest in life, creating a fascination that only those could understand who came under its spell. Children who were greeted with his smile and shake of the hand felt a glow of pleasure. Then there were the tea drinkings at his house, when parties of older boys or girls enjoyed the delights of his hospitable home,

rich in natural history and art treasures. These were truly red-letter days. His home was not only a centre of culture and refinement, but in the persons of himself and his family, was an unfailing spring of ennobling Christian influence which has left its mark for good on the hearts and lives of hundreds of grateful men and women."

Theodore Compton was the third son of Townsend and Eliza Compton, and great-grandson of John Townsend, a much esteemed minister of the Society of Friends, and was born at Hackney, on August 31st, 1816, being thus in his ninety-third year at the time of his decease. On the death of the grandfather in 1817 the family moved to Spitalfields, to a fine old house with panelled rooms and stately mantel-pieces, and decorated ceilings, once the country residence of Lord Halifax, and strangely out of keeping with its modern and squalid surroundings. Hard by it rose Christchurch steeple, famous for its splendid bells and for the finest chimes in London. "It also," wrote Theodore Compton, many years later, "kept up the old usage of the curfew bell. Every evening, as the clock struck eight, the curfew began to toll—a dismal sound to children unwilling to leave

their play and go to bed ; but pleasanter, no doubt, to the tired workmen who then closed their twelve hours of labour."

Theodore Compton's early school days were spent at Deborah Foster's, at Tottenham ; and of her and her two nieces, the Misses Coar, he always retained most pleasant recollections. His later schooling he received from Dr. Kelley, an able and vigorous master, who taught his boys to think. In 1832, at the age of sixteen, he became a junior clerk with a firm of general merchants in the city ; but his high sense of honour made the very questionable standard of morality which prevailed about him very distressing and distasteful. He got no sympathy, however, from the head clerk, whose only reply to his remonstrance was : " Ah, Compton, you don't understand business." Happily for him, he had tastes which brought him solace in these dreary days. He was always glad to get away from the murky atmosphere of commercial life, to his paint-brush and his violoncello. More salutary still was the warm interest shown to him by Friends of high honour and probity, who had been attracted by his character and his talents. Many years later, on the death of one of the most intimate of

these, he wrote in his diary : “ Thomas Fowler for commercial, John Hodgkin for secular and religious, and George Harrison for moral and spiritual concerns, were the best friends of my early manhood.”

In 1834 his father died, comparatively young, and in poor circumstances, and Theodore Compton was called upon to take his place as the head of the family, a situation of heavy responsibility and care, cheerfully faced and bravely sustained. It may be added that, to the end of his life, he was the refuge and protector of any of his clan who were in trouble or difficulty. In 1835 he began to visit at the house of George Harrison, afterwards his father-in-law ; and it was at this time that he heard a sermon by the Rev. John Clowes which shed a new light on the Bible and religion, awakening an interest never felt before, and proving to be a turning point in his life.

In 1837, through the influence of his friend Thomas Fowler, he obtained a post on the staff of the National Provident Institution ; and three years later, acting on the suggestion of Robert Warner, he helped to found the National Temperance Society, to which, in 1842, he was appointed secretary,—a post which he held,

to quote from a highly eulogistic minute of the Board of Directors, "with ability and success" for about ten years, during which time he travelled over a large part of the British Islands on the Company's business. An incident of one of these journeys, to which he looked back with special interest, was the meeting in Dublin, with that great apostle of temperance, Father Mathew. In 1851 he was appointed Provincial Superintendent and Assistant Secretary to the Albion Insurance Company. This, as will be shown later, was his last post, and the seven years during which he held it were the last of his business career.

Meanwhile he had been giving much of his spare time, not only to painting and music, but to literary work, and in 1839, at the suggestion of John Hodgkin, he published his first book, a brief biographical sketch of John Gray, a Friend who had been long in the employment of the firm of Townsend and Compton, Pewterers. The little volume had a rapid sale, and the tenth edition of it, its author's last publication, as the original issue had been his first, appeared in 1908, sixty-nine years later. In 1840, having become more and more closely associated with London Friends, and being

strongly impressed with the indifferent attitude towards serious subjects displayed by many with whom he came in contact, he issued "A Letter to the Young Men of the Society of Friends, by one of Themselves," in which he made a strong appeal for greater earnestness of religious life, urging his readers to become the strength of the Society instead of being its weakness. "What, therefore, I wish to press upon your most serious consideration," he wrote, "is this: are *we*, the YOUNG MEN of the Society of Friends, as individuals, and as the future heads of the Society, endeavouring, by our lives and conversations, to adorn and recommend the simple religion of our forefathers: to uphold, not in mere profession, but in practical experience, that true worship of God, which the Saviour taught at Jacob's well, when he said to the woman of Samaria, 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth?' Are we endeavouring to uphold the high standard of morality which has been the honourable distinction of our religious society?"

The little book had a very wide circulation, and brought much popularity to its author, who was generally regarded as a leading light among Friends, and as one of the most promising members of the Society in London. Such, however, was the temper of the time, that when the older Friends, who had begun to expect great things of so orthodox a writer, found that he did not see his way to the plain-cut coat, and that he held views in which there were strong points of difference from those then commonly accepted in the Society, they gave him up.

In 1841 he became president of the Friends' Essay Club, which included many highly-gifted and intellectual Friends, and in which he took a very active part.

“In 1839 and 1840, and for many successive years,” writes his old friend, Sarah Angell Fox, who knew him well at this period, “a number of young and lively Stoke Newington Friends were in the habit of holding discussion meetings at each other's houses, including the families of Harris, Capper, Compton, Tylor, Allen and others, amongst whom a really fraternal atmosphere prevailed, and of whom only a very few still survive.

“ I remember that at the house of my dear mother, Elizabeth C. Allen, a simple class, calling itself ‘ Leaves and Buds,’ used to meet, I think, weekly, to sit round a table in the profitable enjoyment of reading and discussing papers written by the various members, some of whom were very young, and that Theodore Compton was one of the brightest of this little band. He showed, even in early life, the gifts of imagination and humour, combined with a vivid sense of the spiritual and the unseen.

“ Later on, in 1845, he and a number of other young men of Stoke Newington Meeting, co-operated with Joseph John Fox, in his idea of starting a ‘ Mutual Improvement Society,’ which achieved a remarkable degree of success. There was no recognised head. All were equal, and enjoyed helping each other in the happy and harmonious search for knowledge.

“ Theodore Compton’s lectures at the ‘ Mutual,’ as the new association was familiarly called, were greatly valued, and the walls were usually hung with his own paintings, illustrative of such subjects as ‘ Birds of Prey ’ or ‘ Quadrumana.’ This Mutual Improvement Society lasted through a long series of years, embracing a wide range of subjects in science and literature.

It was one of the first societies of the kind, and became the pioneer of many more.

“When our valued friend retired from London, and removed to the west of England, we all felt his departure a great loss. But his correspondence, continued almost to the end, has been very precious. Well may we feel, in surveying such a life as his, that it is a stimulus to those that are left, giving us the blessed assurance, crowning all, that he has not lived in vain.”

In 1848 Theodore Compton married Elisabeth, daughter of his friend, George Harrison, of Lincoln's Inn, celebrating his golden wedding eleven years ago, and surviving his wife nearly three years. During the years that followed his appointment on the Albion, business journeys for that company took up much of his time, and were the means of his forming many interesting and valued friendships. And while his happy home interests, with his beloved wife and his four children, were his great delight, he continued to take a prominent part in religious, social and intellectual life among London Friends.

It was in 1841 that he was first attracted to the writings of Swedenborg, which afterwards

became his constant study, influencing his life and conduct, and supporting and comforting both himself and his wife in the face of anxieties, sorrows and disappointments.

In 1858 the Albion Insurance Company was amalgamated with the Eagle Insurance Company ; and in that year Theodore Compton, in common with other members of the Albion staff was pensioned off. Early in 1858, in consequence of the serious illness of his eldest son, for whom a milder climate than that of London was recommended, he removed to the west of England, ultimately settling with his family at Winscombe, where, except for intervals of foreign travel, spent partly in Darmstadt for the sake of his children's education, and partly in Switzerland, Italy and the Tyrol, he passed the remaining fifty years of his life.

In his new home in the quiet Mendip village he showed the same warm interest in affairs that he had displayed in the wider and busier sphere of London life ; and he took, from the first, an active share in schemes for the benefit of his fellow parishioners. In the early years of his residence at Winscombe he assisted in starting a night school on the estate of the Rev. J. A. Yatman, and also one in the Woodborough

Hall, in which he himself taught mathematics and drawing. He was on the first Committee of the British School, which was mainly supported by the Tanner family, then strongly represented in the district, and he was a member of the first School Board. He was one of the originators of the Reading Society, the forerunner of the present Reading Room and Club; and he gave for the benefit of working people frequent lectures on "Birds," "The Arctic Regions," "The Post Office" and other subjects, not only in Winscombe, but in other villages. In temperance work he united with the late vicar the Rev. R. F. Follett, and with Friends and Baptists in forming the association which preceded the present Winscombe Temperance Society. In 1866 he was the chief promoter of a Cottagers' Exhibition for flowers, fruit, vegetables and handicraft. This, which was a great success and was continued for some years, has, after a long interval, lately been revived.

In politics he was a staunch Liberal; but party strife was a thing entirely alien to his temperament. He was always ready to consider both sides of a question, and he always respected the honest convictions of those who differed from him.

Until prevented by failing health he was a regular attender of Sidcot Meeting, and also of Monthly and Quarterly Meetings, where he usually took an active part; his clear business head and literary skill being always at the service of the Society in practical work. In 1865 he was appointed Clerk to the Charitable Trusts Committee, a post which involved many tedious hours of research and many journeys. At the Sidcot General Meeting he was always chosen on Examination Committees, but his views were in those days not considered sufficiently orthodox to warrant his being placed on the Committee of Management of the School.

During his long residence at Winscombe water-colour drawing was his chief recreation. He was a gifted painter, and his pictures of birds and flowers—his favourite studies—were gems of art. Ruskin, whom he visited at Herne Hill in 1864, said of one of his paintings, a characteristic and beautiful drawing of Alpine Pennycress: "That's exquisite! If you can do that, you can do anything."

It is interesting, also, to note that Birket Foster once told him that the sight of a painting of his in a friend's album gave him (B.F.) his first desire to excel in art. Some primroses

painted for a bazaar in Darmstadt attracted the attention of the Princess Alice, the Grand Duchess of Hesse, who, after purchasing the picture, inquired for the artist. She told him how pleased she was with it, adding that it reminded her of her English home and her father's love of primroses. Pictures were also purchased by the Princess Karl and other members of the grand-ducal family.

He also devoted much time to the teaching of art at Sidcot School, first among the girls, and later, on both sides of the house, rousing great enthusiasm, which resulted in highly successful work among the scholars. He also took on active part in the Meetings of the Boys' Literary Society, where his presence was cordially welcomed, and where his sparkling essays and his kindly comments on, and sympathetic encouragement of, the work of others were greatly appreciated.

"I find it hopeless," writes an old Sidcot scholar, who knew him particularly well, "to attempt to convey to others anything like a idea of what he was to the Sidcot of my early school days. It is difficult, it is impossible, for the boys and girls of Sidcot now to realise how much, how very much their predecessors of fifty, forty

and even thirty years ago owed to Theodore Compton's influence. His was the most striking personality among the many Friends who then visited the School.

“To begin with he was the one and only teacher of drawing and painting, in my schoolboy days. He gave up every Saturday morning, wet or fine, to the boys' first class, instructing them by precept and example, patient and kindly with all alike, with the slow and clumsy, quite as much as with the clever and enthusiastic. And under his able guidance art at Sidcot reached a very high level indeed. And at the end of the half, when the hundreds of drawings and paintings were collected for exhibition, he would spend many hours in criticising the various works and recommending prizes. Never was there a kindlier critic. In his eyes there was merit in the humblest attempt, if only it showed pains and perseverance.

“At the meetings of the Boys' Literary Society he was a constant attender, making nothing of the walk from Winscombe on the darkest and stormiest of winter evenings. He was our great authority on birds and all connected with them. And his comments on

the reports and essays, his racy little speeches, his encouragement and appreciation, were, in our eyes, of more value than all the rest of the proceedings. He was himself a clever and brilliant writer of essays, some in prose and some in rhyme; some ending with what he himself used to call fugitive verses. Thus, a paper on a famous centenarian, of which the rest was in sober prose, concluded thus:—

“‘In this little old house she continued alive
Till her years mounted up to a hundred
and five.

And now let us hope, on this anniversary,
As long be the life of the Boys’ Literáry.’”

In 1881 he published a little volume called ‘Winscombe Sketches,’ of which a second and much enlarged edition appeared some years later, and which was finally expanded into his largest and most important work, ‘A Mendip Valley,’ in which he described the scenery, the wild life, the legendary lore and the people of the parish, and which was illustrated by many beautiful drawings by his son, Edward T. Compton, who has been lately spoken of by a high authority as the premier Alpine painter of his time. Theodore Compton’s other works, in addition

to many contributions to the press, included the 'Life of the Rev. John Clowes,' 'Recollections of Tottenham Friends and of the Forster Family,' 'William Cookworthy' and 'Pastor Oberlin.'

He was a wide reader and a golden talker. And the charm of his conversation, his wealth of racy and interesting anecdotes, many of them connected with distinguished Friends and others with whom he had been associated, and the varied information with which his retentive memory was stored, will never be forgotten by those who were privileged to share his free and gracious hospitality. He was the soul of courtesy and consideration. Gifted and intellectual and cultured as he was, he would endure with unflinching patience the most tedious of bores, whilst the humblest of villagers ever found a friend in him. But, distinguished as he was, as an artist, an author, and a conversationalist, it is the man himself of whom his almost innumerable friends will think most, and whose memory they will most fondly cherish.

"Never have I known," writes one of his friends, "another man of temper so equable, so genial, so kindly. Never did I hear a harsh word of censure pass his lips. His was indeed

the charity that thinketh no evil. And together with his unfailing courtesy and forbearance there was in him a strain of fortitude such as most of us must seek to emulate in vain. He was subject, in later life, to sudden and violent attacks of most acute pain, accompanied with great danger to his life. But no one ever heard him utter a word of murmuring or impatience. Outsiders little knew with what unselfish heroism he did his best to conceal his sufferings from those about him. To sum up his character in a single sentence, Theodore Compton will always seem to me, as he has seemed to me for nearly fifty years, the finest type of the true, consistent Christian gentleman."

Theodore Compton's spiritual and mental powers were unclouded to the last.

On Thursday, the 11th of March, while confined to bed by an attack of congestion of the lungs, he not only conversed with those about him with all his usual cheerfulness and animation, but talked confidently of going downstairs in the morning, to write a letter to his sister. But that night's sleep merged peacefully into unconsciousness, and before morning broke he had wakened to the dawn that knows no eventide.

SARAH COOK,	79	10	2mo.	1908	<i>Pulham, Norfolk.</i> Of <i>Tivetshall M.M.</i> Widow of J. Cook.
AZARIAH COOKE,	75	30	4mo.	1909	<i>Winchmore Hill.</i>
CAROLINE B. COOKE,	71	9	10mo.	1908	<i>Birkenhead.</i>
ANNA COOPER,	65	18	12mo.	1908	<i>Thranderson, Suffolk.</i> Of <i>Diss M.M.</i> Wife of James Cooper.
MARTHA E. COOPER,	68	15	12mo.	1908	<i>Norwich.</i> Wife of George Charles Cooper.
ANTONIA S. M. COTTERELL,	84	1	11mo.	1908	<i>Bristol.</i> Widow of Joseph Cotterell.
MARY CREETH,	52	20	5mo.	1909	<i>Warrenpoint, Co. Down.</i> Widow of James Creeth.
THOMAS CROME,	67	1	3mo.	1909	<i>Hackney.</i>
MARY CUMMINGS,	58	18	12mo.	1908	<i>Sunderland.</i> Wife of Charles L. Cummings.
JOHN DATE,					<i>Montreal.</i>

The brief announcement amongst the deaths recorded in *The Friend* may have arrested

some in sympathetic curiosity, though few will have known what lay behind. And perhaps some further notice is worth while. The writer first met John Date when calling upon Professor and Mrs. Alfred Stansfield at Montreal, in April, 1907; and there first heard him narrate the story of how, when a boy at Sidcot, William Batt reproved him for whistling on the playground: "John, that bespeaks a vain and frivolous mind." The details that follow were gleaned in conversation at various times during the following year.

John Date was born on Christmas Day, 1823, a birthright member of Tavistock Monthly Meeting, and was at school at Sidcot about 1835. In 1843, his parents decided to emigrate to Canada, when he, in despair at the prospect of separation from the girl he loved, married her secretly, thinking that thus they would be compelled to take her with them. Unfortunately she was a non-Friend, and his parents left them both behind, whilst he was disowned by the Monthly Meeting. For a year they had a hard struggle, and then his cousin, Richard Esterbrook, of Philadelphia, sought him out in Plymouth, and provided for them to follow out to Canada. They were unable to join his

parents, but settled in Montreal, where he built up a substantial business as a plumber and maker of diving apparatus.

In those days there were no Friends in Montreal. A few years later, Walter Marriage and a few others met together and held a meeting which he regularly attended ; but after a few months the Friends were scattered, and the meeting lapsed. Once only he revisited England, and he used to tell how startled he was at Sidcot by the strains of a piano issuing from the school buildings, and how gratified he was at his welcome by one of the Palmers of Reading, his old schoolfellow, already become famous.

With few exceptions he was almost completely cut off from Friends for over sixty years, and yet at the age of eighty-four we found in him a keenness for everything connected with the Society that would put many of us to shame. In October, 1907, a special gathering was called to meet with a Friend visiting Montreal, and towards the end he rose, saying : " I'm now in my eighty-fifth year, and this is the first time I've ever risen to speak in meeting, but I want to give thanks to God for permitting me to be here to-day." Throughout the following winter he joined with a few others of

us in meeting every Sunday, coming over a mile in weather of every sort, in a temperature often far below zero, although deafness largely hindered his uniting in the vocal service. When a Friend was appointed to collect on behalf of Pickering College, John Date, though never a really wealthy man contributed \$100; and he several times expressed his wish that he were rich enough to build a Friends' Meeting-house for Montreal.

About this time the suggestion was made that he would much appreciate it if he could be reunited in membership, though being so isolated from any organised body of Friends it would scarcely be possible for him to go through the usual forms of application. The interest of some English Friends of weight was enlisted, and in February, 1908, on the Monthly Meeting's initiative and by its unanimous wish, he was reinstated in membership in West Devon Monthly Meeting (which now includes the old Monthly Meeting of Tavistock, by which he had been disowned sixty-four years previously). A few months later several of those who had met together in Montreal moved away, and the meeting was discontinued. And yet it had surely not been in vain during those months,

if only for the satisfaction it had brought John Date. The last word the writer had from him was in a note of thanks for a copy of "The History of Sidcot School" (which "I have read and re-read with much pleasure").

One wonders how many other Friends there are living in loneliness in our great colonial capitals, and one is thankful anew to those who are doing what they can to seek them out.

R. K. Clark, in *The Friend*.

MARY H. DAVIDSON, 1 25 7mo. 1908
Friends' Mission, Chungking, China. Daughter of Alfred and Caroline E. Davidson.

JOHN HENRY DAVIES, 71 20 8mo. 1909
Bainbridge.

ANNE DAVIS, 82 21 4mo. 1909
Newry. Widow of Francis Davis.

EDWARD G. DAVIS, 80 21 5mo. 1909
Edgbaston.

MARGARET DENNISON, 59 7 3mo. 1909
Shildon, Durham. Wife of James Dennison.

WILLIAM G. DONALD, 69 23 12mo. 1908
King's Lynn.

WILLIAM J. DWYER, 53 8 1mo. 1909
Hay Mills, Birmingham.



JOSEPH EDMONDSON.

SOPHIA DYMOND, 76 8 9mo. 1909
Chesham. Wife of Frank Dymond.

JOSEPH EDMONDSON, 78 16 10mo. 1908
Halifax. A Minister.

Joseph Edmondson of Halifax was a man of singularly modest and unassuming temperament; a man of wide reading and versatile talents, who touched life at many points, and who was held in high esteem by all sorts and conditions of men and women, who found in him, according to the relation in which they stood, a warm friend, a genial companion, an upright and consistent fellow-townsmen, an earnest, sincere, and fearless champion of truth and of the right.

He was born at Penketh, on the 9th of March, 1831, and was thus in his seventy-ninth year at the time of his decease in November of 1908. His father was a school-master, and was head, in turn, of Friends' Schools at Penketh and at Bolton-le-Moors. To the wise and loving guidance of his mother, a woman of sterling character, revered and beloved by the children, Joseph Edmondson always felt that he owed much; and it was doubtless from her that he inherited not only that gentle and kindly temperament that was so marked a feature

of his disposition, but his unswerving faithfulness to what he saw to be his duty, and to that path which he felt it was right for him to follow.

After school-days spent at Ackworth and Tulketh Hall, followed by some business experience at Kendal and elsewhere, he took a situation, in 1860, at Bradford, with the late Joseph Smithson, afterwards entering into partnership with him at Halifax, where the remaining forty-three years of his life were spent. His marriage, in 1868, to Ellen Priestman, daughter of John Priestman, of Bradford, proved a happy union of sympathies and tastes. He found in her a true helpmeet. Never physically strong himself, it was through her loving care and devotion that he was enabled, especially during the later years of his life, to accomplish much of that work for the service of his fellows that was so dear to him.

The greatest and most strenuous effort of his life was that which he made on behalf of social purity, in opposition to legislation for the State Regulation of Vice. Together with a number of brave men and women, among whom there was none more brave than he, and under the leadership of that saintly woman,

the late Josephine Butler, he helped to carry on, in the face of determined opposition, a crusade against a most unjust and immoral Act of Parliament, until sixteen years of ceaseless effort were rewarded by the repeal of the obnoxious measure.

But although this work engaged, apart from his business occupations, the greater part of his life, he always gave his sympathy and support to any movement that had for its object the true benefit of mankind. The causes of Peace and Temperance and the Agitation against the Opium Traffic found in him a constant and vigorous helper, both with his voice and with his pen.

In the affairs of our own Society, in which he took a deep interest, his attitude, on more than one occasion, brought him into conflict with some whose judgment on like points, he valued highly, and with whom he was usually in the closest accord. But there could be no doubt about the sincerity of his motives, even if at times he might seem to be mistaken. Endowed with a placid temperament and a kind and sympathetic nature, Whittier's lines on Joseph Sturge seem singularly applicable to Joseph Edmondson :—

‘The very gentlest of all human natures
He joined to courage strong ;
And love outreaching unto all God’s creatures,
With sturdy hate of wrong.’

In forming a conclusion on any important question, the thought of what others might say played little part. And although of a sensitive disposition he did not hesitate to take an unpopular stand, when it seemed right to do so ; and the stand once taken, he was not easily moved from it.

A striking feature of Joseph Edmondson’s character was his great love for children, a love which was just as warmly reciprocated. During his long illness it was interesting to observe how some of his little friends loved to pay him a visit, and to accompany him when he was able to go out in his invalid chair, walking beside him, and talking to him, even when he was unable to say much in return.

One of his nephews, writing after his uncle’s death, says : “ In memory I see him now, as I have always seen him in life, with that love in his face which won our love as children, and which has kept it ever since. He has gone away, but he will not go from the place he has always held in our hearts.”

He was a valued Minister of the Gospel, both in his own Meeting at Halifax, and in the wider circle of the Quarterly Meeting ; and those who were accustomed to listen to his sermons were impressed by the feeling that he was deeply conscious of the responsibility of his gift, and that, in all he said, he was always very careful in choosing the most fitting words in which to convey his message. In his prayers, too, one always felt how conscious he was of the nearness of the Father to whom his petitions were addressed.

He was a warm supporter of Adult School work, both in Bradford and Halifax. He was for nearly thirty years President of the Friends' Adult School in the latter town ; and although owing to weakening health, it is now some years since he ceased to take an active part in the work, there are many who still speak with love and gratitude of his influence on their lives.

His unswerving adherence to the cause of Peace, and his firm conviction that for a Christian there should be no compromise, were well shown when, having received from the War Office an order for calculating machines—of which he was the inventor, and which have proved very successful—he declined to execute it, at very

considerable pecuniary loss to himself. It may be added that his pamphlet entitled "Judge, Policeman and Soldier" has attracted much attention, and has been commended even by those who do not take quite the same stand-point as he; and it has been re-issued by the Peace Society as one of their Tracts. Another paper of his, which appeared first in the *Friends' Quarterly Examiner*, and was afterwards published by the Friends' Tract Association, "The Essential Basis of Quakerism, and its Non-Ritual Outcome," sets forth in a simple and convincing manner the Scriptural grounds for our outward non-observance of the Sacraments of Baptism and the Lord's Supper.

The titles of some of his many other papers may be quoted, as giving some idea of the versatility of his mind, and the variety of his interests:—"Empire or Commonwealth?" "The Irish Question," "Bimetallism," "History and Principles of Numerical Notation" and "A Modern Revolution"—relating to the change in the status of women—together with various others on Scriptural and religious questions.

In the spring of 1903, while attending Yorkshire Quarterly Meeting at Leeds, he had a

paralytic seizure, and for some days his life was despaired of. However, although he never fully regained his physical powers, his speech and his mental faculties were happily restored, to the great thankfulness of his relatives and friends.

Within a few hours of the attack, as he afterwards related, he passed through a time of utter spiritual darkness, when it seemed to him that he was forsaken by God. Mercifully, however, this experience was not permitted to last long. God graciously revealed to him His loving presence, and during the five-and-a-half years of Joseph Edmondson's illness his mind was kept in perfect peace. Within a few days of his death he frequently repeated the passage: "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus"; the expression on his face bearing joyful testimony to its reality to him.

To quote the words of a Friend who knew Joseph Edmondson well: "His ministry, although under very different circumstances and conditions, continued to the end of his life; and those who were privileged to visit him during his long illness, and were welcomed by his

kindly smile and by the warm pressure of his hand, and who listened to his cheerful conversation, felt that his whole life was an eloquent sermon, inspiring to all with whom he came in contact."

As the Testimony of Brighthouse Monthly Meeting says, in speaking of his long illness: "He manifested a spirit of cheerfulness and serenity, and thus testified to young and old that he was kept by the grace of God. . . It may truly be said of him, 'The Memory of the Just is blessed.'"

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|--|----|----|-------|------|
| JOSHUA W. EDMUNDSON, | 67 | 13 | 3mo. | 1909 |
| <i>Dublin.</i> | | | | |
| HANNAH ELLIOTT, | 82 | 18 | 1mo. | 1909 |
| <i>Oldham.</i> Widow of George Elliott. | | | | |
| WILLIAM ENTWISTLE, | 62 | 14 | 1mo. | 1909 |
| <i>Preston.</i> | | | | |
| SARAH EXELL, | 65 | 30 | 1mo. | 1909 |
| <i>Bath.</i> | | | | |
| CHARLES H. FARDON, | 39 | 28 | 1mo. | 1909 |
| <i>Launceston, Tasmania.</i> Son of Joseph Henry and the late Mary Ann Fardon. Member of <i>Torquay M.M.</i> | | | | |
| EDWARD FISHER, | 83 | 14 | 11mo. | 1908 |
| <i>Camberwell.</i> | | | | |

ELIZA FLETCHER, 95 21 11mo. 1908
Dewsbury. Widow of Robert Fletcher.

At the ripe age of upwards of ninety-five, there passed away a notable character in Dewsbury in the person of Eliza Fletcher (*née* Thurman), for the last forty years widow of Councillor Robert Fletcher. Fifteen years ago her son, Alfred Fletcher, who succeeded to his father's business, also died, and mother and daughter have since been closely associated in benevolent works in their own neighbourhood. Alfred Fletcher is well remembered for his generous contributions to the public institutions of Dewsbury, especially to the free library, technical school, and infirmary. When eight or nine years ago it was deemed advisable to add a large wing to the technical school, Eliza Fletcher and her daughter contributed the bulk of the cost. But the gift which will especially connect their name with the town was the erection and endowment, at a cost of £8,000, of six almshouses in the pleasantest and healthiest part of the borough. These almshouses, intended for aged and deserving townfolk of Dewsbury (of not less than sixty years of age and having been ratepayers for at least twenty years) were opened by

Sarah Jane Fletcher, in October, 1900, in the presence of her mother, in memory of Alfred Fletcher.

Eliza Fletcher was a convinced and earnest Friend who highly prized the privilege of attendance at our meetings, and when in later years prevented from this except on rare occasions, her attachment to Friends, if possible, deepened. The visits of ministering Friends were always a source of joy to her.

At the interment, Robert Wallis, of Wakefield, dwelt on Paul's triumphant words, "I have kept the faith;" and said unhesitatingly how he felt that through her ninety-five years their friend had kept the faith, in God and in His Son, Jesus Christ.

GEORGE FOSTER, 62 13 3mo. 1909
Woodhouse, Leeds.

ESTHER FRANCIS, 76 18 8mo. 1909
Kidwelly, Swansea. Widow of David Francis.

HENRY FRYER, 51 19 8mo. 1908
Camulus, California. Member of *Brighthouse*
M.M.

MARY ANN GALLYON, 77 3 3mo. 1909
Cambridge. Widow of John Gallyon.

- DORA GARNETT, 6 10 10mo. 1908
Manchester. Daughter of Henry and Alice
 Garnett.
- JOHN ERNEST GILLIVER, 23 3mo. 1909
Taranaki, N.Z.
- MARGARET A. GILPIN, 68 26 5mo. 1909
St. Albans. Wife of Edmund O. Gilpin.

In the removal by death of Margaret Gilpin, the wife of Edmund O. Gilpin, of St. Albans, the Society of Friends has lost a beloved Minister, whose personal influence on all who came into contact with her was a wonderful expression of the triumph of the spirit over material limitations. The words of the old poet :

“ Man like to cassia is proved best being bruised.”

seem to find fit illustration in the fragrance of the life of one who through much suffering, still bore witness to the Divine love overshadowing and sustaining her.

During the later years of her life, which were passed at St. Albans, after her removal with her husband from their previous home at Stoke Newington, she was prevented by ill-health from attending Friends' meetings regularly, although she would go at times, in spite of great physical weakness. But though thus

debarred from the exercise of her gift as a Minister, her thoughts and prayers were ever active for others, to sustain and uplift those who were in danger or had fallen by the way, amid difficulties and temptations. Not the least of her influence was due to an unfailing fund of wise and kindly humour, which lightened and sweetened her counsel and advice. This and a rare tact, which was the outcome of sympathetic insight, gave her a power over people who were ordinarily little touched by the religious spirit.

Thus day by day, in the ministry of common life, her gentle, loving, trusting spirit found its outlet in the service of her Master, passing on to others a message of faith, hope, and love. Nor was this message the less, when, as often, it was not given directly in words, but just passed from life to life. "Nothing has struck me more," wrote one who knew her well, "than the influence exercised by an old lady, weak and just sitting in a chair."

ALFRED GLEDHILL, 63 28 7mo. 1909
Brighthouse.

JAMES GRACE, 74 9 10mo. 1908
Weston-super-Mare. An Elder.

James Grace late of the firm of James and Henry Grace, Accountants, of Bristol, was one of those quiet, unobtrusive, sterling characters to whom, perhaps quite unconsciously to itself, the Society of Friends owes much. He faithfully filled the office of Elder for many years ; and not a few members of Bristol Meeting will remember his tender dealings with them, and his loving counsel and advice. As a regular attender at Monthly and Quarterly Meetings, his ripe experience often brought to bear on business matters, was highly valued ; and in various ways, probably to a large extent unnoticed by those among whom he moved, he did much useful work for the Society. In private life his help was frequently sought by those in difficulty, who found in him a kind and sympathetic adviser, always ready to devote time and care and thought to the assistance of others. A most conscientious and thorough man of business himself, his office, where young men were really taught how to work, was an excellent training school ; and he was, at the same time, regarded by his subordinates not merely with respect but with affection.

After long residence in Bristol, he retired from business in 1901 and settled in Weston-

super-Mare, where, soon after returning from the Yearly Meeting in Birmingham, he was taken ill; and where, after much suffering, borne with characteristic fortitude and patience, he passed peacefully away.

DEBORAH M. GREEN, 88 12 10mo. 1908
Toombridge, Co. Antrim. Widow of Jacob Green.

HENRIETTA GREEN, 82 10 6mo. 1909
Hillsborough, Co. Down.

EMMA R. GRIMSHAW, 92 27 11mo. 1908
East Dulwich.

HANNAH GRIMWOOD, 69 27 3mo. 1909
Leeds. Wife of Henry Grimwood.

WILLIAM GROOM, 18 10mo. 1908
Nelson, N.Z.

ELIZA L. W. GRUBB, 72 30 1mo. 1909
Surbiton. Daughter of the late Samuel Grubb, of *Cooleville, Co. Tipperary.*

MURIEL HAIGH, 13 9 10mo. 1908
Manchester. Daughter of Arthur and Ada Haigh.

ELIZABETH HALL, 55 3 4mo. 1909
Badsey. Wife of Charles Hall.

LUCY HALLAM,	76	14	3mo.	1909
<i>Bishop Auckland.</i>				
HENRY J. HALLIDAY,	41	9	8mo.	1909
<i>Dublin.</i>				
CHARLOTTE C. HAMILTON,	56	7	11mo.	1908
<i>Windermere. Wife of Lavin Hamilton.</i>				
THOMAS W. HANDLEY,	63	23	2mo.	1909
<i>Didsbury.</i>				
ELIZA W. HÄRDÉN,	35	8	4mo.	1909
<i>Stockholm. Died at Croydon. Wife of Petrus Härdén.</i>				

E. Winifred Härdén, of Stockholm, wife of Petrus Härdén, was the second daughter of William and Maria Alexander, of Cirencester, and was born in May, 1874, the family removing ten years later to Croydon, where she was married in 1901, continuing a member of Croydon meeting. She leaves three little children, the youngest only three weeks old at the time of her decease. Scarlet fever, followed by inflammation of the lungs, was the cause of death.

The Stockholm daily, *Stenska Dagbladet*, in the course of a glowing obituary notice, remarked: "There are human lives which though as modest and unobtrusive as the violet, yet make a strong, durable impression upon

all who have the privilege of intimate knowledge of them and association with them. There are examples of fidelity, dutifulness, purity of motive and of action, breadth of charity and kindness of disposition, which prove the truth of the saying that there is 'something of the Divine in every human heart.' . . . One who in unusual degree possessed and quietly exemplified these qualities of heart and mind, Mrs. Winifred Alexander Härdén, has just passed from the scenes of earth to her heavenly home."

MARY HARLOCK, 82 14 6mo. 1909
Nantwich. Widow of Samuel Harlock.

MARY (Stretch) HARLOCK, 72 16 12mo. 1908
Finedon. Widow of the late Joseph Harlock.
 An Elder.

JOHN F. HARRIS, 76 19 11mo. 1908
Belfast. An Elder.

By the death of John Frederick Harris, of Belfast (late of Bessbrook), Ulster Quarterly Meeting has lost one of its most valued members.

Born seventy-six years ago at Sibford, in Oxfordshire, the years of his young manhood were spent with a view to taking up the profession of teaching, and for a short time he acted

in this capacity as a junior teacher at Ackworth School. In 1857 he entered the family of the late John Grubb Richardson, as tutor to his son, James N. Richardson (M.P. for Co. Armagh 1880 to 1885); and in the early sixties he occupied an important position in the office of the Bessbrook Spinning Company, of which J. G. Richardson was the head. From that time his promotion was rapid. In a few years he rose to the position of managing director of the whole concern, which employed upwards of 2,000 workers, a post which he held for over thirty years, retiring some ten years ago, when he removed to Belfast. During his residence there his quiet influence was realised by Belfast Friends, who will greatly miss it in the future.

John F. Harris was for twenty-six years Clerk of Ulster Quarterly Meeting, at a time when the division of thought among its members was very marked, and he was, perhaps, the one man in the Quarterly Meeting who had the confidence of all, and by his wisdom, tact, and quiet firmness, he was able to pilot the meeting oftentimes through many difficulties. He had occupied the office of Elder for over forty years.

John F. Harris married in 1856, Elizabeth Sarah, daughter of the late William Green, and

niece of the late Forster Green. She was an acknowledged Minister for many years, and predeceased him some five years. He leaves three sons and five daughters to mourn his loss.

Our friend had been to a Distress Committee meeting, held in the City Hall, on the afternoon of the 19th of November, and had spoken in the meeting, afterwards returning home alone in his brougham, his valet being on the box seat. On the door of the brougham being opened on arrival home, he was found sitting as if asleep. A doctor being hastily called, life was found to be extinct through heart failure. The funeral took place in Hillsborough, four days later, in the Friends' burial-ground where his wife had been interred.

JOSEPHINE C. A. HART, 72 27 4mo. 1909
Acton. Widow of Philip H. Hart.

JOHN HARTLEY, 67 1 1mo. 1909
Carnforth.

HERBERT T. HAYDOCK, 5 12mo. 1908
Dungannon. Son of James and Annie Haydock.

SARAH J. HAYDOCK, 54 25 4mo. 1909
Dungannon. Wife of William John Haydock.

WILLIAM C. HAYDOCK,	75	22	1mo.	1909
<i>Rathangan, Dublin.</i>				
HENRY HEADLEY,	85	27	1mo.	1909
<i>Ashford. Late of Canterbury. An Elder.</i>				
MARIA LOUISA HEATH,	59	4	10mo.	1908
<i>Willesden. Wife of Henry Heath.</i>				
ANN HELSDON,	65	27	2mo.	1909
<i>Hertford.</i>				
JEMIMA S. HENDERSON,	76	19	11mo.	1908
<i>West Hampstead. Widow of James Henderson, formerly of Glasgow. An Elder.</i>				
SIMEON HILL,	67	14	12mo.	1908
<i>Selly Oak.</i>				
CAROLINE HIPSLEY,	90	20	3mo.	1909
<i>Northfield. Widow of Henry Hipsley.</i>				

Caroline Hipsley, who died at the age of ninety, on the 20th of March, 1909, was the last surviving child of William and Sarah W. Dent, of Marr, near Doncaster. Born at Melksham in 1819, she went with parents, while still very young, to Marr; and with her sister Mary Ann, afterwards M. A. Priestman, became one of the first scholars at the York Quarterly Meeting Girls' School, then situated in Castlegate. Soon after leaving York she began to take an active part in local affairs, helping in the village school,

and canvassing the district on behalf of the British and Foreign Bible Society, in which she was deeply interested to the end of her life.

In 1849, she married Henry Hipsley, of Hull, who had been a widower for five years ; and she became a most devoted mother to his two little boys. After a brief residence in London in 1850 and 1851, the family settled in York ; and many nephews and nieces still remember with pleasure the half-holidays, which, as scholars at Bootham or the Mount, they spent in the happy household of their uncle and aunt. From 1862 to 1864 Henry Hipsley accompanied Russell Jeffrey in a visit to India. This long period of loneliness was deeply felt by his wife ; but she was always one of those who “ appear not unto men to fast,” and she occupied the time of solitude, after her manner, in active usefulness. On removing to London with her husband in 1871, she took a warm interest in Holloway Meeting, cheerfully undertaking, to the help of many Friends, the duties of an Overseer.

After the death of Henry Hipsley in 1889, there was, as has been said by one who knew her well, no selfishness in her grief ; and as far as health permitted, work for the good of others was still her chief motive in life. In 1897, she

removed to Northfield, near Birmingham, to be near her children and grandchildren, and her remaining years were largely spent in retirement, although, readily adapting herself to her new surroundings, she continued to take what share she could in philanthropic work. Gradual loss of power, with some failure of memory, led up to the peaceful close of her long and useful life. "Reunion with the departed was to her mind a problem, but union with Christ was a living reality, both for this world and for the world to come."

- GEORGE A. HOBSON, 15 20 4mo. 1909
Moy, Co. Tyrone. Son of George H. and
 Mary M. Hobson.
- ANN E. HODGES, 63 19 10mo. 1908
Leominster. Wife of Thomas Hodges.
- MARGARET HODGSON, 65 20 5mo. 1909
Darlington. Widow of John Hodgson.
- JAMES H. HOLDSWORTH, 30 10 1mo. 1909
Wyke, Bradford.
- ELINOR HOLMES, 85 18 8mo. 1909
Penketh. Widow of Charles J. Holmes.
- MARY HOLMES, 75 25 5mo. 1907
Fleetwood. Of *Oldham.* Widow of Charles
 Holmes.

- ELIZA HOOPER, 67 23 5mo. 1909
Mere, Wiltshire. Widow of Samuel Hooper.
- FANNY L. HOOPER, 34 11 4mo. 1909
Mere, Wiltshire.
- GEORGE HURST, 80 23 11mo. 1908
Ashton-on-Mersey. Formerly of *Spalding.* An
 Elder.
- ROBERT HUTCHINSON, 78 8 8mo. 1909
Nottingham. An Elder.

Robert Hutchinson, third son of John and Elizabeth Hutchinson, was born on the 9th of August, 1830, and was one day less than seventy-nine years old at the time of his death in August last. He came of an old Quaker family; and it is said that his ancestors had farmed their own land at Gedney, in Lincolnshire, which was his birthplace, for more than three hundred years. He was educated first at Ackworth, of which Thomas Pumphrey was then Headmaster, or, as he was called in those days, the Superintendent, and afterwards with his cousins, the Browns, at Houghton, under a private tutor.

In 1857, he took a flour mill in Nottingham, in which town he spent the rest of his life, and where he was joined by his eldest brother,

who managed the commercial side of the business, while he himself took the charge of the milling, proving himself a thorough and successful master of his craft. In 1877, he married Catherine, daughter of the late William Adlington, of Mansfield, who, with their one son and two daughters, survives him. His active business career lasted for close on half a century. After 1904, when he took his son into partnership, the management of affairs naturally devolved more and more upon the younger man; and although Robert Hutchinson never lost his interest in the mill, he had, for the year or two before his death, been content with occasional visits to it, when, however, he always went carefully into details, examining the machines, and testing their products.

A quiet and retiring man, he took little part in town affairs; and the only public position he held was that of Justice of the Peace for Nottingham. A strong Liberal and Free Trader, he was keenly interested in social reforms, and he was highly esteemed and respected by all who knew him.

He took very little vocal part in Meetings for Worship, but his wise counsel was always sought in Meetings for Business. He was for

a long period Clerk to the Quarterly Meeting, and was also, for many years, Treasurer to the Monthly Meeting of Nottingham and Mansfield. Only those in the Monthly Meeting can fully realise what he has been to it; and although his voice was seldom heard as a minister, his family have received many tributes to his good influence, and assurances that his high standard of honour has been a great stimulus to the commercial integrity of those who came in contact with him.

Large-hearted and tolerant himself, he was prompt to see the best side of his fellow-men: "but where a strong hand was needed," to quote the words of one who knew him intimately, "he did not hesitate to take his full share of responsibility in the administration of discipline although always leaning to the side of mercy."

Robert Hutchinson never liked to hear anyone speak of sacrifice being needed in order to live the Christian life. The joys that resulted from so living were, he always maintained, far beyond anything that had to be given up.

For some years he had suffered from a weak heart; but it was only ten days before his death that he became seriously unwell. He had, however, long felt that the call might

come without much warning, and he had so ordered his life that, when nearing the end, he could say quietly that he was "ready to go home." Pollok's lines seem peculiarly appropriate to his character, the keystone of which was his earnest desire to be faithful to his Master :—

"The day of thy reward was come, the day
Of great remuneration to thy friends,
To those, known by whatever name, who
 sought,
In every place, in every time, to do
Unfeignedly their Maker's will.

* * * * * *

Their prayers sincere, their alms in secret done,
Their fightings with themselves, their abstinence
From pleasure, though by mortal eye unseen,
Their hearts of resignation to the will
Of Heaven, their patient bearing of reproach
And shame, their charity, and faith, and hope,
Thou didst remember and in full repaid."

HANNAH JACKSON, 94 18 5mo. 1909
Farsley, Leeds. Widow of George Jackson.

MARY ANN JACKSON, 53 20 12mo. 1908
Leeds. Wife of James Jackson.

FREDERICK JELICO, 81 7 3mo. 1909
Mountmellick.

EMILY JERMYN, 93 13 7mo. 1909
Edgbaston.

The decease of Emily Jermy n has taken from us a personality long well known in London and Middlesex Quarterly Meeting, and, of late years, in Birmingham. Her parents, Robert and Esther Jermy n, lived at that ancient stronghold of Quakerism, Baldock, near Hitchin, and she was born there on the 22nd of May, 1816. Throughout her long life she maintained a warm attachment to the Society of Friends, loving the old ways and usages, and sometimes viewing with alarm the innovations of modern times.

She was for many years a member of London and Middlesex Quarterly Meeting and Devonshire House Monthly Meeting. During this period she was the contemporary of Charles Hoyland and Edward Marsh in work at Devonshire House. Her neat handwriting is to be seen in the records of the Monthly Meeting, but her most important undertaking was the transcription of the Swarthmore MSS. in the Reference Library, under the care of the Meeting for Sufferings. The transcript when finished was handsomely bound in five folio volumes which are in frequent use. The originals,

though very carefully preserved, are in tender condition and are not referred to in ordinary research. Her work was very accurate, and on occasions when the writer has compared it with the originals, inaccuracies, so far as memory serves, have never been found. When two volumes of similar papers were purchased, after the decease of Robert Barclay, author of "The Inner Life of the Religious Societies of the Commonwealth," though the papers had not been transcribed, it was clear, from the schedules and reference numbers, that they had passed through Emily Jermy's hands.

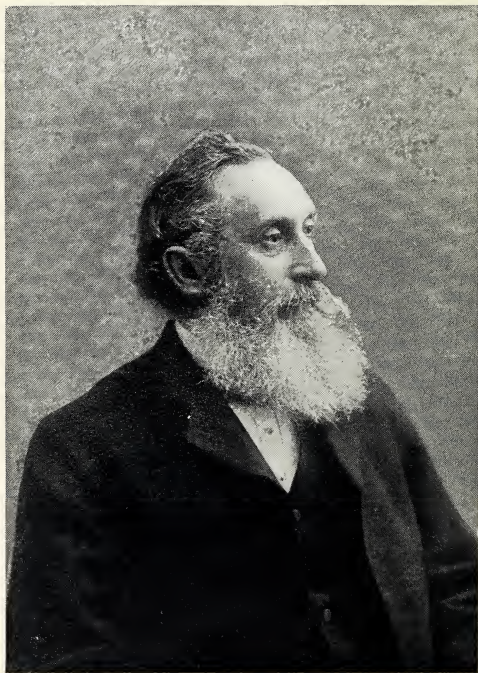
It was a great pleasure to her to visit Devonshire House, and she often travelled up to town unattended, notwithstanding her advanced age, to be present at the sittings of the Yearly Meeting or of her old Quarterly Meeting. She watched the business very closely, as evidenced by occasional brief remarks, or signs of approval or disapproval of the course of procedure. The Recording Clerk's Office, Library and Upper Strong Room formerly used by Edward Marsh as an office, were as parts of an old home to her, and she seldom failed, when in London, to call and hear what was going on.

A marked feature of her character was her

independence and unwillingness to be helped unless assistance was absolutely necessary, and alone she threaded her way unconcernedly about the London streets as one accustomed to the bustle of the great city. At the advanced age of eighty-nine, she put her name down for a five years' subscription to one of the Society funds, and has lived to make four out of the five payments. She belonged to a generation and type of Quakerism fast passing away, and with her have gone many reminiscences of by-gone days, which a retentive memory enabled her to communicate to her friends.

JOSEPH JONES,	79	26	4mo.	1909
<i>Hereford.</i>				
JOSEPH JONES,	82	22	9mo.	1909
<i>Bramley.</i>				
ELLEN NAOMI JOHNSON,	27	10	3mo.	1909
<i>Stanway.</i> Wife of Frederick Johnson.				
MARTHA JOHNSON,	72	1	5mo.	1909
<i>Darlington.</i> Widow of Christopher Johnson.				
THOMAS JOHNSON,	69	24	7mo.	1909
<i>Close House, Bishop Auckland.</i>				
ALICE JOHNSTON,	30	17	9mo.	1909
<i>Portadown.</i> Daughter of William and Mary A. Johnston.				





CALEB RICKMAN KEMP.

CALEB R. KEMP, 72 1 10mo. 1908
Lewes. A Minister and Elder.

The passing away of Caleb Rickman Kemp removes from among us one whom Friends of the present generation had long looked up to in his position as Clerk of London Yearly Meeting, a post which he filled with power and dignity for nine years, after having sat at the table as assistant for the previous eighteen years. He was first called to that table in 1872, when Joseph Storrs Fry was Clerk, serving subsequently with the late George Stacey Gibson, and again with J. S. Fry, until, on the latter's second retirement in 1890, he became Clerk. As an illustration of the thoroughness with which he set his hand to anything he undertook, may be quoted his own statement on retiring from the Clerkship in 1899, that since he first took his seat at the Clerk's table he had been absent only three times, and then only during his Assistant Clerkship, during his twenty-seven years of office.

Caleb Rickman Kemp was the youngest child of Grover and Susannah Kemp, of Brighton, where he was born on the 18th of June, 1836. At an early age he was sent to Isaac Brown's school at Dorking, and was subsequently under

Bedford Gilkes at Brighton, and Benjamin Abbott at Hitchin, ultimately leaving school when he was sixteen. His business training began with two years in William Marsh's drapery shop at Dorking, which were followed by three years with Joshua and Amos Ashby at Mitcham, where he learnt the craft of flour-milling.

While at Mitcham he regularly attended Croydon meeting, which, while not a large one apart from the School, reckoned some sterling men and women among its members ; and Caleb R. Kemp often referred in after years to the help which he received at this time from Peter Bedford, whose hospitable home was always open to young men. After Peter Bedford's death in 1864, Caleb Kemp wrote of him : " I suppose I have lost the best friend I ever had. Certainly I was never more attached to anyone beyond the limits of our family circle, and I opened my heart to him very fully. By his wise and loving counsel, his strong large-hearted sympathy, his cheerful and consistent life, I, among a vast number, have largely benefitted ; and he, being dead, yet speaketh."

Caleb Kemp was only seventeen when he first began to speak in meetings for worship.

His service was much appreciated by Croydon Friends, and in 1857, at the age of twenty-one, he was recorded a Minister.

Those who only knew him in his later years would be struck with the strong note of discouragement, of timidity, and of shrinking from the work of the ministry that finds expression in the earlier part of a journal which he began to keep at Dorking. "I should not think," he writes, "that anyone ever entered upon the work of the ministry with a deeper feeling of poverty, or with less acquaintance with the truths contained in the Holy Bible, than myself . . . often do I feel as if a discouraging word would upset me altogether." Happily, both for him and the Society, that discouraging word was not spoken; and in the kindness and sympathy of his friends, John and Ann Marsh, during the years he resided at Dorking, he found the help and encouragement that he needed.

In the same year that he was acknowledged a Minister, he joined his father, Grover Kemp, in a religious visit to the West Indies. It was a service to which he had for some time looked forward, little knowing that, for nearly twenty years his father had felt that he might be called

upon to undertake this very journey. Grover and Caleb Kemp, accompanied by William Holmes, of Alton, visited many of the islands, holding meetings with both white and coloured people in Antigua, Montserrat, Nevis, St. Kitts, Barbados, Granada and Trinidad, thus laying the foundation of that life-long interest shown by Caleb Kemp in the welfare of the coloured population of the West Indies ; an interest that specially showed itself in his connection with the Anti-Slavery Society, on whose committee he served for twenty-seven years.

Shortly after returning from this missionary journey, Caleb Kemp joined others in taking over the old established lime-burning, corn and coal business, of Rickman & Company, at Lewes, taking the place previously held in the firm by his cousin Richard Rickman ; and in the following spring he was married to Jane, second daughter of John and Hannah Morland, of Croydon, who survives her husband.

For nearly half a century Caleb and Jane Kemp lived at Lewes, the greater part of the time, since 1865, in a house designed for them by William Beck, and called Bedford Lodge, in honour of Peter Bedford, who had died in the previous year. It was not long after the re-

moval to Bedford Lodge that Grover Kemp also passed away. Caleb Kemp wrote in his journal: "I do not believe that a single colourable act can be pointed to, in the whole of my father's life, or that he made a single enemy."

The home at Lewes became a centre of much genial hospitality, and was visited by many Friends from this and other countries, and by many others who were engaged in that work for Christ which was so dear to their large-hearted and generous host. He was an excellent storyteller, and possessed a great store of racy anecdotes with which to entertain his many guests.

Caleb Kemp's sympathies and work were not narrowed to a small circle. He took a keen interest in local affairs, and was one of the first Councillors on the incorporation of the borough of Lewes. He served as Alderman, and then as Mayor, an office he accepted with much diffidence. On the inauguration of the borough he wrote in his journal:—

"I went to the inaugural dinner, but such things are not in my line. And how I should manage to be Mayor I don't see. Sufficient for the day is the evil thereof. At the meeting of the Council I took some part, and felt at home in the work. . . Many considerations

present themselves : one is that we should not make our scruples or our religious tastes too prominent, so as to attract notice to ourselves. Another is that we should take things that come to us, simply. In both of these I have much to learn.”

At the beginning of his Mayoralty he wrote : “I was unanimously elected with very nice feeling on the part of my colleagues. At the dinner all went nicely. My having taken out ‘Army and Navy’ and put in ‘Literature, Science and Art’ was pleasantly alluded to. . . . On First Day I drove to Brighton, and preached at some length in their morning meeting. I brought Marriage Wallis back with me, and at three o’clock we attended at our Meeting-house and met the Corporation in order publicly to acknowledge our dependence upon Almighty God, and unitedly to seek His blessing on our Municipal year. We walked in procession from the Town Hall. The place was crowded. I offered prayer in reference to the Council, its work, and the town generally. J. G. Hopkins read very well the twelfth and thirteenth of Romans ; and M. Wallis spoke well and practically from ‘Diligent in business, fervent in spirit, serving the Lord.’ He then offered

prayer. I feeling humbled and thankful, and others I know, and as far as I know, all satisfied."

As a magistrate his help was much valued. He was the only teetotaller, the only Nonconformist, and the only man engaged in "what is technically called trade" on the Lewes bench.

Caleb Kemp's training in connection with the business meetings of Friends doubtless went far to qualify him for work of great honour and usefulness in connection with the British and Foreign Bible Society; a society very dear to his heart, not only because of his love and reverence for the Bible, but because it brought together on a common platform those who might otherwise have been separated by sectarian differences, and who, when thus brought together were able to realise the underlying unity of the Church of that Christ in whom they had each one found a Saviour and a Friend.

The nature of Caleb Kemp's labours in this direction are best characterised by the Memorial Minute that was passed a few days after his death:—

"Mr. Kemp joined the Committee of the Bible Society in 1880, and in 1892 he became the Chairman. For this office he had unique gifts.

His personality was very marked, and embraced in manner, in spirit and in speech the qualities that make a Christian gentleman. In the Chair he was dignified and firm, holding the balance during debate with absolute impartiality, and yet with a fine discretion bringing his experience and wisdom to the help of his colleagues. The period of his service will stand out as one of development to meet new conditions at home and abroad. In the adaptation of unchanging principles to changing circumstances he was cautious and yet progressive. He took great pains to follow the details of every movement, and to his wise guidance the added strength of the Society is largely due. He was a great Chairman, called of God and gifted of God for the place he filled.

“In his relation to the staff Mr. Kemp was as happy as in his leadership of the Committee. All in the Society’s employ in whatever capacity greatly valued his personal interest and unfailing kindness. Those who were brought into closest contact with him, frequently at the Bible House and occasionally in the home circle, were devoted to him by a stronger bond than that of a common interest—the bond of undying love.”

C. R. Kemp was also appointed a Vice-President of the Society and his portrait was hung on the wall of the Committee Room.

The words in the foregoing minute : " He took great pains " represented the attitude of Caleb Kemp to any work which he undertook. If he wrote a letter, if he was asked to make a short speech as president of a local missionary meeting, he " took pains " that the subject should be treated worthily both in matter and in manner. It might be that the letter was not of much intrinsic importance, or that few heard the speech delivered, but the careful training for each act of service was a preparation of his own mind and heart for further usefulness.

Deep as was his interest in the work of the Bible Society, his attachment to the Society of Friends and to its service, was greater still. " I feel myself," he wrote, " a Quaker to the backbone." Even during the thirty years of his business career he undertook many journeys as a Minister of the Gospel ; in earlier days visiting families in company with his father, and, at a later period with Albert J. Crosfield. He also visited the Quarterly Meetings of Sussex, Surrey and Hampshire, London and Middlesex, and Bedfordshire. As a member of a Yearly

Meeting Deputation he twice visited Ireland, and twice at later periods he attended Dublin Yearly Meeting. In 1888 he became Clerk of the Meeting for Sufferings, an office which he held for five years. His retirement from business in 1889 gave him more leisure for such engagements; and for many years his journeys to London and back were very frequent. It was in the following year, that, as already noted, he succeeded Joseph Storrs Fry as Clerk of the Yearly Meeting, a highly important and responsible position, for which he was admirably qualified.

“What most influenced those who sat under Caleb Kemp at Yearly Meeting for the first time,” writes a Friend who sat at the table with him, and has since succeeded him as Clerk, “was probably his dignity and courtesy; and next would come the sense of seriousness, and the feeling that, to him, the occasion was for something more than mere discussion.

“His dislike of applause, or of anything approaching levity, was due, not to any austerity or lack of humour in his nature, but to a sense of the intrinsic value of the sittings themselves, and a desire that nothing unworthy should take place. While most careful in recording truth-

fully the Sense of the Meeting, and anxious that the probable effect of every decision should be fully considered, his chief aim was that the deliberations should exalt the Lord Jesus Christ as the true Head of the Church, and as the Saviour of its individual members. Next to this thought was the service of the younger Friends, and a wish to encourage them. A well-attended sitting, with several young men taking part in it, was a real joy to him.

“The younger men, whose privilege it was to sit beside him at the desk, were drawn into very close fellowship with him, and were enabled to share to a large extent the exercise of his mind in following and summing up the deliberations.”

Clear and decided in his judgment, he readily gathered the sense of the Meeting, and embodied it in a minute, with rapidity and with facility of expression. His careful thought of Yearly Meeting minutes did not end with the draft. As is well known, the minutes are, at the conclusion of each sitting, subjected to the scrutiny of a revision committee. But minutes requiring special care in wording often received close personal consideration in the evening, each word being carefully weighed, until, whilst maintaining intact the sense of the draft minute,

the polished form which it finally assumed, satisfied its critical author.

Noteworthy was the manner in which Caleb Kemp brought the Yearly Meeting back to normal conditions when some ripple of excitement had passed over that dignified assembly. On one occasion when an address of considerable interest had been delivered, somewhat in the style of a popular orator, and the atmosphere of the Yearly Meeting seemed to have lost its wonted calm, he asked for a few moments of silence, after which he knelt in prayer. Solemnity was restored, and the event has left an impression on the minds of some who were present which will not soon be forgotten.

Jonathan B. Hodgkin writes :

“In the middle of the nineteenth century it was not so easy for young Friends to take their due share of Society work as it was in the seventeenth century or even as it is to-day. There are those among us who can remember looking upon Caleb Kemp with wonder as the only member of the Society who was recorded a Minister at an early age. Good would it be for us if similar early dedication were now so common as to occasion no remark.

“During his long term of service as Assistant Clerk to the Yearly Meeting, C. R. Kemp’s careful attention to detail and painstaking accuracy to some extent blinded the eyes of superficial observers to other qualities which are not always associated with business habits. It is probable that this want of discernment led to his remaining an unusually long time in the subordinate office, and there was in some minds a certain amount of misgiving when, in 1890, he succeeded Joseph Storrs Fry as Clerk. All such apprehensions were, however, speedily removed, for the new Clerk not only conducted the business of the Yearly Meeting in a prompt and efficient manner, but showed tact, judgment, impartiality, firmness, and spiritual power in guiding the deliberations and recording the decisions of his friends. Difficult questions came up for settlement during the nine years of his Clerkship ; but all recognised the loving spirit of the one to whose gentle rule they submitted, and few, if any, questioned his interpretation of the mind of the Meeting.

“The qualities named above contributed to the value of Caleb Kemp’s work on the many Committees on which he served, and his quiet dignity and uniform courtesy often led to his

appointment as Chairman. He was one of the original members of the Friends' Home Mission Committee, and rendered active and efficient service to it for many years. From 1877 to the time of his death he was on the governing body of the Friends' Foreign Mission Association and entered warmly into its varied interests, and into sympathy with the Missionaries under its care.

“ Whilst free from all narrowness or bigotry, Caleb Kemp was earnestly concerned to uphold the truths of the Gospel, and to preach the full and free salvation offered to all men through our Lord Jesus Christ. To him loyalty to his Saviour was no matter of words or formulæ; it was a part of his very life; it was at the heart of his own richest experiences. A strong and decided Friend, his Quakerism was not detached from his Christianity, and to him a lifeless Quakerism was as distressing as a formal Christianity. On one occasion, preaching from Romans ii. 28, 29, he dwelt with power on the two facts that ‘he is not a Christian who is one outwardly’ and that ‘he is not a Quaker who is one outwardly,’ and enforced these lessons in a manner which is still fresh in the memory of at least one hearer.”

In 1893, Caleb Kemp sustained a serious illness, which impaired his strength for the remainder of his life; and he suffered a severe shock some years later, from a fall on the staircase of the Bible House, which resulted in a broken arm. By the time he had reached the three score years and ten, it was evident that he felt the weight of increasing infirmity, and that he had premonition of the fewness of his remaining years. His weakness increased. In 1908 he was again prostrated by illness, and found it necessary to resign the Chairmanship of the Committee of the Bible Society, and to discontinue his journeys to London. A visit to Bournemouth in the summer greatly revived him; he enjoyed attending meetings there, and taking part in them. After his return home, however, his health again failed, and after ten days of considerable suffering, he passed peacefully away.

“If,” said Albert J. Crosfield, in the Meeting which followed Caleb Kemp’s funeral; “if their dear friend had been asked to give an account of the basis of his Christian faith, he thought it very likely he would have said that the secret of it all was, in the words of Paul to Timothy: ‘This is a faithful saying, and

worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.' It was the confession of a man who realised the need of a Saviour. This was the man who could help his fellow-men; whose testimony was added to the great cloud of witnesses, all the world over, who sought to show the better way. In spite, therefore, of all that they knew of human weakness and failure, in spite of all the sorrow, sadness and sin, they still dared to look up and say: 'Thanks be unto God who giveth us the victory through our Lord Jesus Christ!''

CHARLES KENWARD,	59	10	3mo.	1909
<i>Brighton.</i>				
WILLIAM KINGSTON,	89	6	5mo.	1909
<i>Hereford.</i>				
MARY I'A. KITCHING,	90	13	4mo.	1909
<i>Darlington.</i> Widow of Alfred Kitching.				
MARY (Awmack) KNIGHT,	82	10	12mo.	1908
<i>Reading.</i> Widow of William Knight, formerly of <i>Halstead.</i>				
SAMUEL KNIGHT,	73	24	10mo.	1908
<i>Halstead.</i>				

WILLIAM F. KYTE, <i>Swansea.</i>	47	26	6 mo.	1909
SAMUEL D. LAMB, <i>Donnybrook, Dublin, Lisburn, M.M.</i>	65	1	4mo.	1909
WILLIAM LAMB, <i>Lakeport, Ontario. Late of Sibford Gower.</i>	46	14	12mo.	1908
WILLIAM W. LAMB, <i>Belfast.</i>	74	20	11mo.	1908
MARY J. LAMBERT, <i>Dublin.</i>	51	25	2mo.	1909
OSWALD LAMBERT, <i>Burtersett, near Hawes.</i>	77	20	4mo.	1909
ARTHUR LATCHMORE, <i>Hitchin.</i>	65	31	1mo.	1909
JAMES T. LAWRENCE, <i>Birkenhead.</i>	32	17	11mo.	1908
REUBEN LEATHER, <i>Woodhouse.</i>	78	18	12mo.	1908
ALFRED LEICESTER, <i>Balham. Of Liscard, Cheshire.</i>	63	2	11mo.	1908
EDWARD LINGFORD, <i>Hawes.</i>	38	15	11mo.	1908

The calling away of Edward Lingford, B.Sc., at the comparatively early age of thirty-eight, removes one of the active and earnest workers

of Durham Quarterly Meeting. He was at Wensleydale, assisting in a mission there, when business called him to Birmingham. Returning to Hawes by a night train, he caught a severe chill, and after a few days' critical illness he passed peacefully away.

The youngest son of Samuel Sutton and Sarah Ann Lingford, of Bishop Auckland, Edward Lingford went to school at Wigton, completing his studies at the Armstrong College, Newcastle, where he had a very successful career. Always religiously inclined, it was after a visit to Canada and the States, in 1893, that he gave strong evidence of the Christian life, becoming an active servant of Christ and the Church. Whether as teacher of an adult class, superintendent of a junior school, president of a large Band of Hope, clerk or assistant to the Monthly or Preparative Meeting, secretary of Extension Committees, etc., his work was marked by thoroughness and efficiency. He was a frequent writer and a convincing speaker on behalf of Peace, of which he was an earnest advocate. His cheerfulness and his fund of humour made him always a favourite with children; and although a man of talent and energy, humility was a striking feature of his beautiful character.

SARAH LOCKHAM,	56	12	6mo.	1909
<i>Hull.</i> Wife of Sadler Lockham.				
JOHN LOCKWOOD,	54	27	8mo.	1909
<i>Bristol.</i>				
MARY LODGE,	82	3	1mo.	1909
<i>Leominster.</i> Widow of James Lodge.				
LOUISA LUCAS,	68	31	12mo.	1908
<i>Rushden.</i> Wife of Isaiah Lucas.				
ROBERT LYNESS,	91	29	4mo.	1909
<i>Lisburn.</i>				
GEORGE D. MANLEY,	78	12	12mo.	1908
<i>Bristol.</i>				
JOSEPH MARK,	76	14	11mo.	1908
<i>Hesket, Newmarket, Wigton.</i>				
JOSEPH G. MARSH,	78	23	12mo.	1908
<i>Shepherd's Bush.</i>				
ELIZA JANE MATCHES,	74	21	11mo.	1908
<i>Cockermouth.</i> Widow of Thomas Matches.				
ELIZABETH MAW,	74	15	1mo.	1909
<i>Southall, Uxbridge.</i> Widow of John Maw.				
SARAH JANE MAY,	80	18	3mo.	1909
<i>Reigate.</i>				
THOMAS MERRY,	73	15	3mo.	1909
<i>Glasgow.</i>				
ERNEST LEISLER MERZ,	27	9	7mo.	1909
<i>Newcastle.</i> Son of Theodore and Alice Merz.				

CHARLES MIDWOOD,	59	12	11mo.	1908
<i>Kingston-on-Thames.</i>				
EMILY MILLARD,	56	25	11mo	1908
<i>Hitchin.</i> Wife of William Thomas Millard.				
GEORGE MILEHAM,	53	15	7 mo.	1909
<i>Stamford Hill, N.</i>				
HANNAH M. MORREY,	80	13	12mo.	1908
<i>Chipping Campden.</i> Wife of William Morrey.				
DAVID C. MORLEY,	45	14	4mo.	1909
<i>Peckham.</i>				
WILLIAM McDOWELL,	80	27	3mo.	1909
<i>Lisburn.</i>				
ELIZABETH NASH,	86	10	12mo.	1908
<i>Mitcham,</i> late of <i>Chelmsford.</i> Widow of Edward Nash.				
MARY ANNE NEAVE,	83	7	4mo.	1909
<i>Tunbridge Wells.</i>				
HANNAH NELSON,	79	5	6mo.	1909
<i>Radcliffe.</i> Wife of John Nelson.				
HULDA (Bewlay) NEWSOM,	64	1	5mo.	1909
<i>Cork.</i> Wife of Samuel H. Newsom. An Elder.				
LYDIA NEWSOM,	88	27	4mo.	1909
<i>Torquay.</i>				
ESTHER OWEN,	75	28	7mo.	1909
<i>Darlington.</i> Wife of Samuel Owen.				

2.



MARY PEASE.

- JOHN T. OWENS, 6m 7 9mo. 1909
Shildon. Son of Joseph and Mary E. Owens.
- JAMES PEARSON, 62 6 3mo. 1909
Brighthouse.
- KATE ISABEL PEARSON, 33 14 5mo. 1909
Bradford.
- MARY PEASE, 83 25 9mo. 1909
Darlington. Widow of Henry Pease. An
 Elder.

[*Communicated.*]

When we have watched the sun set in a calm and solemn glory, we have, it may be, lingered in the afterglow and gentle radiance left behind, and have talked of the beauty of its path through the long day from its rising to its setting.

So, now that our dear Friend, Mary Henry Pease, has gone to her heavenly home after eighty-three years of earthly sojourning, we would trace her life's pathway, and see how her prayers for guidance and strength to serve her Master were answered.

Mary Lloyd, the second daughter in a family of nine children, was born at Wood Green, near Wednesbury, May 26th, 1826.

Her parents, Samuel and Mary Lloyd, were earnest consistent Friends, and her childhood

and girlhood were surrounded with just the right influences to strengthen and help her spiritual aspirations.

A little letter written to her mother when eleven or twelve years old says, "I think how happy those people God talked to must have been, such as Abraham, Jacob and others, and I wish God would talk to us now as He talked to them, would not thee like it too?" showing how even when quite young her desires were for a closer walk with God.

Her mother was often away on religious journeys and a sense of responsibility was thus early brought on the two elder sisters, who were left to care for their father and also for the younger members of the family whom they helped to teach in the schoolroom.

We must not, however, dwell too long on her youth, of which she always spoke as a time of great happiness. The love of her parents, the many warm friendships, begun and continued through life, happy visits paid to friends and relations, intellectual pleasures including verse-writing, poetry, painting and sketching, made golden memories to dwell upon in after years.

Her talent for sketching was great, and she

continued to exercise it nearly all her life. Some drawings made when she was more than seventy years of age are wonderful for their artistic charm and colouring. In the year 1848 she started, with the help of her sister Rachel, a night-school for poor girls, which involved much work, and she spent a good deal of time in regularly visiting the poor and in the distribution of tracts. She writes at this time of a joyful sense of forgiveness and of nearness to Christ.

In 1859, Mary Lloyd was married to Henry Pease, of Darlington, and with much prayer for strength and guidance she entered on a new life with its many claims and new responsibilities.

A year or two after her marriage she started a Mothers' Prayer Meeting that the mothers might meet and pray for their children. Her own five children were a source of great happiness to her and her husband.

In 1867, she started her Mother's Meeting at Cockerton, the first in Darlington. It began in a very humble way ; six or seven poor women attending, and meeting in a cottage-room lent for the occasion. It has been continued ever since, and there are now over a hundred members on the books.

Her little orphanage for twelve girls started some years later was a great pleasure and interest to her. She also undertook the secretarial work of the Convalescent Home at Saltburn-by-the-Sea, and with wonderful industry and cleverness accomplished almost unaided the mass of correspondence it involved. Admission to the Home, which held seventy men and women, was then free, and there were always a very large number of applicants awaiting their turn.

Many too will recall her as the gracious hostess at Pierremont, welcoming guests at social gatherings in the large library. Dignified and graceful in bearing, Mary H. Pease's outward form indicated the dignity and nobility of her spirit; and combined with this there was a sincerity and an ability to love and to sympathise which drew towards her much answering love and admiration from those who knew her.

In 1881, Henry Pease, whose health had given anxiety for some years was taken seriously ill, and he passed away in London at the time of Yearly Meeting.

Those near to Mary H. Pease, who knew how deep and crushing was her sorrow, now marvelled at the strength and peace and courage

given her to face a difficult and lonely path. Instead of retiring from her useful activities for others because of her grief, her days became more occupied than before.

She was the first woman in Darlington to sit on the School Board. She was also on the Committees of the Training School for Teachers, the High School for Girls and Home for Waifs and Strays, and in 1894 she became the first Lady Guardian in Darlington. She retained this position till her death, and did much valuable work in helping to improve the moral and physical welfare of the women and children.

Though so essentially a busy person, she was never heard to apply this term to herself, and she was ever at leisure to enter into and to sympathise with the joys and sorrows of others.

To help, either at home or at Yearly Meeting, in the work of the Society she loved so much, was a great pleasure to her, and until the last two or three years she rarely missed attending the Yearly Meeting in London.

In 1904, she had the great grief of losing her daughter, Henrietta B. Wilson; and this and other acutely felt sorrows which befel her just at this time seemed to have an effect on the

wonderful health she had hitherto enjoyed ; and in the autumn of the same year an attack of illness laid her aside for some weeks.

She rallied, however, and in some measure took up again the same useful activities. But God now saw fit to try his beloved servant's faith in a special way. For the next two years a trouble in her throat, although at times yielding to remedies that were prescribed, recurred again and again, causing deep discomfort, which, however, was most patiently borne. But while the need was great, the strength asked for was abundantly given. No word of complaint ever passed her lips ; and every afternoon and evening she would withdraw for meditation and prayer to the quiet of her little room.

The cross was unmurmuringly, even cheerfully, borne, and to all around and near her, a sense of holy and heavenly peace seemed to pervade her being.

Her weakness now became more apparent, but it was only during the last fortnight that she was unable to leave her room. Asking one morning what day of the week it was, she was told it was Sunday ; when she said with a beautiful smile : " My days are all Sundays now." Very gently, on September 25th, her

beautiful spirit was released from its earthly vesture and returned to God.

JANE PECKOVER, <i>Wisbech.</i>	72	15	4mo.	1909
WALTER PEILE, <i>Carlisle.</i>	46	6	1mo.	1909
HARRY PERYER, <i>Banstead.</i>	37	21	3mo.	1908
EMMA PETVIN, <i>Congresbury.</i> Wife of Joseph Alfred Petvin.	69	26	7mo.	1909
EMMA ANN PHILLIPS, <i>Stoke Newington.</i>	87	24	12mo.	1908
JANE PICKERING, <i>West Allen.</i> Widow of Joseph Pickering.	70	12	12mo.	1908
JOSEPH PIERSON, <i>Melbourne, Victoria.</i>	79	14	2mo.	1909
ANNA MARION PIM, <i>Faratsiho, Madagascar.</i> Of Belfast Meeting. Wife of Albert F. Pim.	28	12	3mo.	1909

When one who is in the midst of life's vigour is suddenly called away from earth's duties, we are confronted with the mystery of life and death, and are afresh reminded that we are all in the hands of One whose "thoughts" are not

our thoughts, and whose "ways" "are higher" than our ways. We might have thought that many years would yet have lain before A. Marion Pim in her life service amongst the Malagasy, where her influence as a Christian wife and mother must have been so helpful.

The tidings of her death on the 11th of March, from peritonitis, called forth deep sympathy for the bereaved husband and the two little motherless children, as well as for our missionaries, with whom she has been a fellow-worker. A few particulars of her short life will be of interest to those who knew her.

She was the daughter of Arthur and Emilie M. Webb, of Dublin, and was born in 1880. One who came much in contact with her in early years, writes: "I have gone back in thought to the days when I knew Marion best, remembering how helpful and willing and reliable she was as a child, steadfast in what she undertook, and carrying it through faithfully; the same has marked her life since then." As a child, her powers of organisation, as well as her missionary interest, were early shown in the formation of the Small Home Society, which had for its object the raising of money for foreign missions and for Dr. Barnardo's Homes. Her

younger brothers were appointed officers in this, and those attending the meetings were expected to pay a small sum of money.

Before going to the Mount School, York, in 1895, she taught an infant class at the Sunday School in Strand Street, Dublin, and gave other useful help in connection with the school. She spent two happy years at The Mount, and on her return home, at once began to study for a medical degree, with a view to foreign missionary work, on which for years her heart had been set. With the permission of the Preparative Meeting, she started a meeting for Friends' children at Eustace Street, Dublin, which was held once a month at the same time as the Sunday morning meeting, and was conducted with much vigour and earnestness. It has been continued up to the present time. Before she was twenty years of age her missionary enthusiasm led her to attend two Quarterly Meetings held at Moyallon and Enniscorthy in order to advocate foreign mission study amongst Friends.

Although she had dedicated her life for some years to the work abroad, it was not until the year 1900, when she became engaged to Albert F. Pim, of Belfast, who had recently gone out to Madagascar, that she saw a definite field

of work before her. As she would not have been allowed to practise medicine in Madagascar without a French diploma, she dropped her medical studies, and being accepted as a candidate by the Friends' Foreign Mission Association, went into training at Chester House, London. Among other service in the metropolis, she helped Miss Godlee at the Bedford Institute, and Miss Pace at the mothers' meeting. A time was spent in Switzerland, that she might familiarise herself with spoken French.

Marion Webb sailed for Madagascar in August, 1902, and was married to Albert F. Pim in October of that year. They were at first stationed at Amboniriana, in the darkest and most backward of all Friends' districts. She applied herself diligently to the acquisition of Malagasy, and in the following year was able to undertake some classes in the junior school, when the girls, who before had been very irregular, at once showed their appreciation by increased diligence.

In 1905, Albert F. and A. Marion Pim opened a new station at Faratsiho, more than seventy miles from the capital, in the wide district of West Ankaratra, and Marion Pim often accompanied her husband in visiting the more distant

schools and churches. The eldest little girl, Alice Emilie, had been born in 1904; another, Ethel Marion, was born in 1906. In addition to her home duties, Marion Pim soon began women's classes at five different centres in the new districts, at which she taught Scripture, singing, and sewing. The women much appreciated these classes and attended well. A little later she added classes for Sunday School teachers, which proved very helpful. In 1907, she and her husband came to Ireland on furlough, returning to Madagascar in the autumn of last year.

A fellow missionary writes :—“ I remember when spending a few days with her, being struck with the calm, collected, and methodical way in which she did her work, and I did not wonder how she managed to do so much, as I am sure she drew her daily strength for the faithful performance of her daily duties from that never-failing supply stored up for us in the heart of the eternal God and Father. I so enjoyed seeing her at a Bible-class, among the women in the church, and again conducting the Sunday School preparation class with the teachers at the station. And now, after such a short time, she is called up higher to her

reward. Oh! that God who doeth all things well, and who makes no mistakes, may use her sweet life, lived only for such a short time amongst the people of West Ankaratra, and now her death, to awaken and call them to the Saviour whom she loved and served so well.”

EMILY PITT,	54	19	9mo.	1909
<i>Northfield.</i> Wife of William J. Pitt.				
ANDREW POLLARD,	69	17	3mo.	1909
<i>Tottenham.</i>				
WILLIAM POLLARD,	77	26	3mo.	1909
<i>Gloucester.</i>				
DANIEL P. POULTER,	84	3	2mo.	1909
<i>Tunbridge Wells.</i>				
CAROLINE PUGH,	61	24	5mo.	1909
<i>Almeley Wootton,</i> Wife of William Pugh.				
MARGARET R. PUMPHREY,	13	10	11mo.	1908
<i>Ackworth School.</i> Daughter of Ellen S. Lefe and the late Arthur Pumphrey.				
INIGO JONES-PYM,				
<i>Died in U.S.A.</i> Of Brighton Meeting.				
JOHN RADFORD,	77	20	10mo.	1908
<i>Morecambe.</i> An Elder.				
MARTIN RAWLINGS,	15	3	6mo.	1909
<i>Reading,</i> died at <i>Ackworth School.</i> Son of Alfred and Helen Rawlings.				



JANE M. RICHARDSON.

WILLIAM C. REED,	87	11	11mo.	1908
<i>Croydon.</i>				
ANN E. RENISON,	51	24	9mo.	1909
<i>Liverpool.</i>				
JULIA REYNOLDS,	76	28	1mo.	1909
<i>Leominster.</i> Wife of Bassett Reynolds.				
JOHN RICHARDS,	60	3	7mo.	1909
<i>Swansea.</i>				
CHARLOTTE RICHARDSON,	72	17	8mo.	1909
<i>Neath.</i>				
JANE M. RICHARDSON,	77	4	1mo.	1909
<i>Moyallon.</i> Widow of John Grubb Richardson. A Minister.				

It is difficult if not impossible for those who are unfamiliar with social life in the north of Ireland to realise how great is the loss which Friends in the Province of Ulster have sustained in the passing away of so rare and vigorous a personality as that of Jane Marion Richardson. She was a remarkable figure in a remarkable community. And it is, perhaps, only by studying the story of her ancestry, as told by herself in "Six Generations of Friends in Ireland," that an outsider can be brought in any degree to understand something of the spiritual inheritance which was handed down to her from her strong, God-fearing, Puritan ancestors, to

grasp the conditions into which she was born, and to enter into the atmosphere which surrounded her throughout the whole of her long and beneficent and honoured life.

In this series of brief biographies we are shown a noble band of men and women, steadfast followers of God, many of whom endured hard things for conscience' sake, rejoicing thatt hey were counted worthy to suffer in the service of their Master.

The founders of the Irish houses of Wakefield and of Richardson were soldiers. "All our ancestors," wrote John Grubb Richardson, "came from the north of England in Cromwell's army." Among them were no fewer than three of Cromwell's officers. One of these, Colonel Clibborn, although at first a bitter opponent of Quakerism, joined Friends, and shaped his whole after-life and conduct in accordance with their clear and simple faith, ultimately suffering great hardships, and narrowly escaping with his life, at the hands of James II.'s ill-disciplined and barbarous soldiery. The Jacobite officer commanding at Athlone asked him to point out the men who had assaulted him, declaring that they should be hanged at their victim's own door. "But he

refused, saying that he bore them no ill, and only desired that his neighbours and himself might be allowed to live unmolested."

A well known ancestor of the Wakefields was Colonel Whalley, first cousin of Cromwell, and one of the Regicides. A still more striking figure was Whalley's son-in-law, Major-General William Goffe, a man who was at once an intrepid soldier and an acceptable preacher and expounder of the Scriptures,—a combination characteristic of his time—and who, from the point of view of the historian, was the most remarkable figure in the family records. It was he who, in company with Colonel White, expelled from the House of Commons the scanty remnant of the Barebones Parliament. Like Colonel Whalley, he signed his name on the death-warrant of the King. He was one of the ten Major-Generals entrusted by Cromwell with the task of keeping the country in order. He commanded the Protector's own regiment at the Battle of Dunbar, he was present amid the horrors of the storm of Drogheda, when only one man out of a garrison more than 3,000 strong is said to have escaped alive, and his descendants live to this day on the estate that was given him in reward for his services.

He did not enjoy it long. At the Restoration he and two other of the Regicides fled to America, where, although sheltered by the authorities, they were forced to spend the rest of their lives in concealment. The circumstances in Hawthorne's story are somewhat different, but there is at least a strong probability that Major-General Goffe was the prototype of the Grey Champion in one of that author's "Twice Told Tales."

The old Parliamentary leader lived and died in the Puritan faith, but his son, Richard, joined Friends. And his great grandson, Jacob Goffe, proved that he was cast in no less heroic mould than his ancestors, not by prowess on the battlefield, nor by the use of deadly weapons, but by his noble and consistent and Christian bearing amid the perils of the Irish Rebellion. He refused to leave the ancestral home in the county Wexford and seek safety in flight, having decided that it was his duty to remain, placing his dependence on "Him who alone can protect, and who has promised to preserve those that put their trust in Him." The decision cost him dear. His family and he were unwilling witnesses of some of the worst horrors of that awful time. From

his house was seen the smoke of the blazing barn in which nearly 200 men, women and children were burnt alive by the rebels. A battle was fought before his very door. His property was seized, his life was threatened. And although, through all his trials, his faith never failed him, his health gave way under the repeated shocks to which he had been exposed, and he died a few days before the close of the year of the Rebellion. No murmur of complaining or regret escaped him. When very near his end he exhorted one of his daughters not to weep for him. "Rather rejoice," said he, "and be thankful that the Almighty has been pleased to permit me to die in peace, and with my dear family about me, and not by the hands of wicked and unreasonable men."

Courage of another kind was shown by Jacob Goffe's grandson, Thomas Christy Wakefield, who was one of the earliest supporters of the temperance movement, at a time when total abstinence was not only scoffed at by the world in general, but was eyed askance even amongst Friends.

No reader of the records given in "Six Generations of Friends in Ireland" but will realise that such lives were spent in a spiritual

atmosphere of marvellous clearness, in a state of close communion with God ; that they were characterised by supreme self-sacrifice, by untiring labour for the good of others, by profound humility, and by absolute faith in the promises of God.

And the more we learn of the family story, the more clearly do we see that, although some of these figures seem to stand out with special prominence by reason of a certain picturesqueness of circumstances and surroundings, the record of to-day is to the full as heroic as that of bygone centuries ; that as noble as any are the lives that are not of books nor of the distant past, but that have been lived in recent years and in our own time. And it is the testimony of all who knew her, whether rich or poor, gentle or simple, that of such was the life of Jane Marion Richardson.

For some years after his marriage, her father, Thomas Christy Wakefield, the second of the name, a liberal-minded and enlightened man, grandson of the Jacob Goffe who suffered so keenly amid the troubles of 1798, resided near Dublin ; and there, among " the fascinations of society and the enjoyment of field-sports, the still small voice " which, in

earlier years, had called him to his Master's service, "was well-nigh silenced." However, an attack of fever, so severe that there came a time when the three doctors in attendance thought that life had actually left him, led to his retirement to Moyallon, a township in County Down, one of the seats of the linen industry established by Huguenot refugees, after the massacre of St. Bartholomew. Here he lived a quiet, country life, taking his full share in the interests and affairs of the Society, while his hospitable home, where, if possible, the poor were more welcome than the rich, became a centre of usefulness, and a strong influence for good.

Here, in 1831, was born his second daughter, Jane Marion, the subject of this memoir. Living as she did, in a home whose atmosphere was one of orthodox Quakerism, she early showed evidence of the qualities which characterised her later years; and even in her childhood she exerted, while enjoying to the full the freedom and delight of Irish country life, a marked and happy influence. She was only seven when, as she herself has described, she was taken by her father to see Father Mathew administering temperance pledges in the market place of a

neighbouring town; and then and there, amid the crowd of kneeling peasants, she, too, made the promise and received the coveted medal. It was the first act in a long career of earnest work for temperance, a cause very dear, in after years, both to herself and to her husband. He, it may be added, had early become a total abstainer for the sake of the example to others; and, with wise and beneficent autocracy, he allowed no public-house on the Bessbrook estate, to the infinite advantage of his many work-people.

When Jane Marion Wakefield was thirteen, her parents removed, for the better education of their children, first to Exeter, and then to Falmouth, where she spent four happy years; and where among Friends remarkable for their culture, both spiritual and intellectual, there was awakened in her mind, more particularly by Robert Were Fox, of Penjerrick, that interest in nature, in birds and flowers and scenery, which helped to colour her life.

The terrible potato famine that broke out in 1846 recalled the family to Ireland; and among the poor tenants on her father's estate, at Burtown in county Kildare, the girl of seventeen began her career of benevolence, denying

herself all luxuries, and striving hard to supply both the bodily and spiritual needs of the peasantry, by whom her labours of love were long and gratefully remembered.

In 1853, at the age of twenty-two, she became the second wife of John Grubb Richardson, of Brookhill, near Lisburn; and she at once threw herself heartily into the schemes of that remarkable man for the benefit of the working classes in Ulster. In 1859, the home was removed to Moyallon, and the Richardson household became from that time a centre of religious and social activity, and of far-reaching influence which, ever since, has been a source of untold benefit to the country round. Knowing only too well the baneful effects of the drinking habit on the people, John Grubb Richardson would allow no alcoholic drink on his estate or among his workers; and his name and the name of his wife will long be cherished in the grateful hearts of hundreds who, through a means which some even of our legislators affect to call an interference with the liberty of the subject, are now living in prosperous homes in America and the colonies, and who owe all that they have and all that they are to the benign influence of the household at Moyallon.

Nor was the work of John Grubb Richardson and his wife by any means confined to the cause of temperance. They established schools, they founded religious services. They endeavoured in every possible way, to promote the best interests of the people among whom they dwelt. And in every good work, in every plan for the benefit of others, Jane Marion Richardson played a most important part. "Sharing with a true mother's sympathy in the very varied interests, political, intellectual and religious, of the home life of Moyallon," writes one who knew her well, "she embraced many less highly-favoured than her own family in her large-hearted activities." "From the beggar to the peer," said one of the speakers at her funeral, "she profoundly impressed all who came into close contact with her." Her interest in and influence over young men was a special feature of her life. Through many a long year the familiar form of "The Misthress," driving her spirited pony along the roads and lanes of Moyallon, brought practical help and spiritual consolation to many a cottage door; and when, in recent days, illness and declining powers had done their part, the tender devotion of the warm-hearted Irish peasants, who looked eagerly

for the little donkey-carriage with its beloved occupant, was too deep for words.

It is rare indeed to see the combination of a perfectly ordered home life in the midst of active and pressing responsibilities, with the whole-hearted surrender to the Divine call in the public ministry of the Gospel; and in both these directions we can truly say that our dear friend "adorned the doctrine of God her Saviour." Those who, for longer or shorter periods, have been privileged to share in the happy atmosphere of the home at Moyallon, have, in large measure, realised the ideal of a thoroughly natural and many-sided family life; inspired at every point by the unmistakable aim "This one thing I do." A Friend who resided at Moyallon House for eighteen months, after referring to the varied forms of service in which John and Jane Richardson were so closely united, writes: "Linked with this beautiful and never-tiring work for others, was a perfectly harmonious home and family life, so that as I shared in its interests and pleasures as well as in its duties, I had always before me, in dear Jane Richardson, an embodiment of the spirit of Christ, and a realisation of what a Christian home was designed to be."

Another feature of her character was her love for children. Fifty thousand copies of her little book "The Children's Saviour" were sold before her death. Another publication of hers, entitled "Six Generations of Friends in Ireland," a work which, originally intended only for the family whose ancestors are described in it, is now in its third edition, has supplied much of the material for this imperfect sketch.

A marked characteristic, as is noted by the *Irish Times*, was Jane Marion Richardson's "love for her country. She always preferred to give her energy and her means to Irish objects."

Her religious outlook which, in earlier life, had been beset by doubt and self-distrust, was strongly influenced by the earnest and convincing ministry of Jonathan Grubb, and of Eli and Sybil Jones, who, with many another messenger of the evangel, were welcome visitors at her beautiful home. And thenceforward, closely joined with a deep distrust in any merit of her own, there grew up in her heart an ever-increasing faith in the Lord Jesus Christ as a Saviour who bears away the guilt and burden of sin; a new and soul-satisfying revelation of the Cross of Christ, and a resulting "joy and

peace in believing" which grew clearer and brighter with advancing years.

"In these days, when we sometimes fear that the call to the ministry of the Gospel, with its high privileges," writes Mrs. Vigurs Harris in the *Friend*, in an article from which parts of this memoir have already been taken, "it is inspiring to recall the memory of one to whom the proclamation of Jesus Christ and Him crucified was, we may truly say, a master-passion of life. To very many outside the circle of her family and her own meeting, the enduring memory of Jane M. Richardson will be that of the fearless and uncompromising herald of salvation, calling men to repentance and proclaiming the evangel of Redeeming Love. In very early years the possibility of a call to this sacred service opened before her. We will quote her own words, dictated to one of her daughters not long before her death. 'My first memory of Moyallon meeting is, as a little girl, sitting on the step of the gallery facing the meeting, at my mother's feet. Even in those early days, I remember being deeply exercised, as far as a child could be, with the prospect that I might be called upon some day to speak in meeting. There I sat beside my mother, under

the weight of this responsibility, which seemed like death to me. Nor was the burden greatly lightened when the call did come to me in later years.' From this extract we can understand, that when, soon after her marriage, she began to take vocal part in meetings for worship, a service which was easy for none in the days when Quaker ministry was hedged about with solemn and awful warnings against 'laying unhallowed hands on the ark of the Lord,' became a burden grievous to be borne. But when a new and clear revelation of 'the glory of God in the face of Jesus Christ' was translated into a living experience in her own soul, a new power and a new message were entrusted to her. Intensely interested in the currents of thought, which in later days especially have characterised the theological world, she nevertheless cherished a holy jealousy for the preservation of those vital truths which by the power of the Holy Ghost had been wrought into the warp and woof of her own spiritual being. The sacred mystery of the Atoning Death, the joy of Reconciliation, the assurance of Pardon and inward Peace, the conscious indwelling of a living Saviour,—these were the cardinal truths, passed through the alembic of a deep personal

experience, which formed at once the theme and the glory of a powerful and persuasive ministry.

“Perhaps even more far-reaching than this public service was the great gift,—born of fellowship with her Lord in His travail for the souls of men,—of personal sympathy,—may we not even say of *identification*,—with the captives of temptation and sin, which led her, like the great Apostle, to be almost ready to be herself ‘separated from Christ’ if by any means she could raise them into the life and light of God. Her life, once for all, proved to her children, and to all who knew her best, that the true evangelical faith means sharing the ‘sorrows of the Head.’ To them no one ever more clearly exemplified the mysterious truth of the fellowship with Christ in suffering to which the disciple is called—the oneness of the Christian with that sin and sorrow of others which he makes his own. To many a soul wandering in the desolation of intellectual doubt and despair, to many a man bound in the chains of evil habit or open sin, her believing prayers and unfaltering testimony to the might of a Divine Deliverer has brought the ‘great enfranchisement,’ ‘the glorious liberty of the children of God.’ Ever inclined to depreciate her own efforts and the

effects of her own service (for 'her boast,' as one of her favourite Psalms says, 'was' only 'in the Lord'), we think that she would be almost startled at the multiplied testimony that is now crowding in, to the definite spiritual change she was the means of making in numbers of human lives.

"Many years before her illness, her beloved husband had been called to his eternal rest, and now the time drew near when the unremitting labours of this saint of God must also cease. The strenuous life was now exchanged for 'the quiet resting places,' encompassed by the tenderness of heavenly and earthly love. After a Quarterly Meeting at Moyallon six years ago, she was seized by sudden illness which left her unable to walk, and to some extent impaired her memory. Still her own characteristic self, with her natural sense of humour keen and strong, her thoughtful care for others never abating, she was spared to be the beloved centre of the family life, a centre unique and magnetic as ever,—kept on earth for the happiness of others. Lately she sometimes spoke of being 'glad to go,' often adding, 'Say of me, when the end comes, Unworthy, unworthy, unworthy, but trusting in the precious Blood of Christ.'

“On Christmas Day, 1908, she sustained a second stroke of paralysis, and from that time never regained full consciousness. Then followed days of reverent waiting, while she lay, with the seal of calm and conquest on her face; and the whole household hushed into sacred stillness. In speaking to the weeping people in the mission meeting at Moyallon on the Sunday evening after her death, one of her sons-in-law said: ‘Her chamber was a temple of holy worship, where those who have ears to listen could hear the footfall of the Lord Himself.’

“On the evening of Monday, January 4th, the summons came, and the faithful and loving spirit found its Home. She had come to the River, and for her, as for so many of God’s pilgrims, ‘there *was* no River.’ Four days afterwards, all that was mortal of Jane M. Richardson was borne by the hands of those who loved her, from the home where she had spent the greater part of her devoted life. The storm of wind and rain which had been raging for some hours, became a calm, and as the long silent procession of mourners, gathered from far and near, moved towards the old country meeting-house, the sun broke

forth and shone upon the words of the text which lay upon the coffin. To more than one it seemed that the strong and beautiful voice which so often had sounded forth messages of life, was once more speaking the uplifting word : ‘Fear not, for I have redeemed thee : I have called thee by thy name ; thou art Mine.’

“Around the open grave, the children of the Sunday School sang the hymn for which she had last asked, ‘Jesu, lover of my soul.’ In the crowded gathering in the Meeting-house, composed mainly of men, among whom were many clergymen and ministers and those drawn from various ranks in life, probably by far the larger number had known in their own lives her helpful and inspiring influence. Two days before, very appreciative notices of her ‘great personality’ and of her valued labours in Temperance work and the public ministry, had appeared in the chief Irish papers. But in these last solemn moments, even *this* memory seemed to pass away, and to be lost, as she would have wished it to be, in the open vision and the adoring praise of that Saviour who had ‘redeemed her unto God by His blood’ and who still is exalted ‘Mighty to Save’ !”

RICHARD RICHARDSON,	75	22	9mo.	1909
<i>York.</i>				
SARAH E. ROBERTSON,	56	3	5mo.	1909
<i>Leeds.</i> Wife of James Robertson.				
ANNA F. ROBINSON,	80	30	8mo.	1909
<i>Cromer.</i>				
ELIZABETH ROBSON,	92	24	5mo.	1909
<i>Cambridge.</i> Widow of Henry E. Robson.				

[Communicated].

Elizabeth Robson's ministry, in the years when she was able to attend the Meeting to which she belonged, was greatly valued, as coming from a deep source; and those who were privileged to hear it have remarked on its almost prophetic character. Hers was a life dedicated to much waiting and watching, and to drawing near to her God, to whom, throughout a long life of varying perplexities and difficulties, she always looked for sustaining strength.

JOHN ROGERS,	63	16	4mo.	1909
<i>Bessbrook.</i>				
MARY AMELIA ROGERS,	70	14	6mo.	1909
<i>Alton.</i>				
ALBERT ROSLING,	43	13	6mo.	1909
<i>London.</i> Of Reigate Meeting.				

HENRY SALKELD, <i>Middlesbrough.</i>	75	1	3mo.	1909
EDWARD SAUNDERS, <i>Teddington.</i>	85	28	2mo.	1909
HENRIETTA SCARR, <i>Brighton.</i> Wife of Lodge Scarr.	81	9	3mo.	1909
THOMAS SEDDON, <i>Leicester.</i>	72	9	9mo.	1908
EMMA SERGEANT, <i>St. Ives, Hunts.</i> Widow of Frederick Sergeant.	68	2	4mo.	1909
JANE W. SHACKLETON, <i>Lucan, Dublin.</i>	66	5	4mo.	1909
SARAH ANN SHIPLEY, <i>Westbury-on-Trym.</i> Widow of Alfred Shipley.	73	22	11mo.	1908
CLARA SHORT, <i>Leytonstone.</i> Widow of Frederick William Short.	56	3	5mo.	1909
JOHN SINFELD, <i>Luton.</i>	79	11	8mo.	1909.
DAVID H. SINTON, <i>Market Hill, Co. Armagh.</i>	58	29	6mo.	1909
EDITH U. SINTON, <i>Gilford, Co. Down.</i> Wife of Frederick B. Sinton.	34	26	2mo.	1909

ELIZA ANN SMITH,	65	17	2mo.	1909
<i>Southport.</i>				
MARTHA SMITH,	76	30	10mo.	1908
<i>St. Helens. Widow of John Smith.</i>				
THOMAS SOUTHALL,	44	13	6mo.	1909
<i>Ross.</i>				
AUGUSTINE SOUTHEY,	63	20	8mo.	1909
<i>Tunbridge Wells.</i>				
WILLIAM SPANTON,	20	25	9mo.	1909
<i>Yarmouth. Son of Walter and Sarah Spanton.</i>				
GEORGE SPARLING,	67	3	2mo.	1909
<i>Bispham, Member of Halifax Meeting.</i>				
MARY SPENCER,	50	26	9mo.	1909
<i>Lincoln. A Minister.</i>				

The news of the decease of Mary Spencer came as a shock to her large circle of friends in the Society, as but few had heard of her indisposition. Our friend was visiting Mansfield, and was suddenly taken ill at the Meeting-house prior to the evening meeting for worship. The attack was at once seen to be of a serious nature, but after some days the patient rallied and the crisis seemed over; however, a relapse followed, terminating fatally in a few hours, and she passed quietly away in the early morning of the 26th ult.

To Friends in Lincoln their loss at present seems almost irreparable. Prior to 1893, the Meeting-house in the city had been closed for many years. Mary Spencer's home was then some miles away, but she was one of a few Friends in the Monthly Meeting who felt that the time had come to commence a regular meeting for worship. This was carried out, and she soon after took up her residence in Lincoln. She had a strong belief that the Society was called to a definite work in the city, and this deepened as the years went by. The ancient Meeting-house, so long empty, began again to serve a useful purpose, a Band of Hope, Children's School, Mothers' Meeting, and Clothing Club were started and are still carried on; the Mothers' Meeting having a membership which uncomfortably crowds the little place.

To all these agencies Mary Spencer gave herself unsparingly, but she regarded the meetings for worship as the keystone of the work, and these were to her a heavy responsibility. Her ministry conveyed the Gospel message with force and directness, and there had been a marked growth in its power and scope of late. The First-day evening gathering now nearly fills the Meeting-house; this

and other evidences of progress were a great joy to her. She threw herself into the project of a new building with characteristic thoroughness and enthusiasm, believing that much larger premises would be required before long.

Mary Spencer's energies were by no means confined to the affairs of our Society; she will be sorely missed in the city. The local Peace Association is the result of her initiative; from very small beginnings, it has steadily grown, and accomplished important educational work; winter lantern lectures in the city and adjacent villages, and open-air campaigns in the summer, involved a large amount of detail work for the honorary secretary, which post she filled. As a vice-president of the women's auxiliary of the Lincoln Temperance Society, she was in frequent request as a speaker, and her visits and earnest addresses to the various Bands of Hope in the city will be much missed. She had been for years a valued member of the Lincoln Free Church Council executive. She was an object-lesson in whole-hearted devotion to her Lord and Master, and her work an evidence of what may be accomplished by one who is filled with such a passion.

A winter or two ago she was organising an important series of meetings, and from various causes arrangements were difficult to carry out ; this involved much cycling and walking about the city during a time of disagreeable and continual fog. A friend who met her on the first sunny day remarked, "What a relief to get rid of the wretched fog !" She smiled and replied, "Has it been foggy ? I really have not noticed it"—so happy and absorbed was she in her work. Those who did not know her might have concluded she was unobservant, but this was far from the case. A country walk, cycle ride or excursion yielded her intense enjoyment ; she gloried in the beauty of the wayside flowers and the gorgeous sunsets and splendid cloud effects of the flat Lincolnshire country.

During the last few years Mary Spencer regularly attended Yearly Meeting, entering into the work with whole-hearted devotedness, much prayer and thought being given to the various subjects in which was she specially interested. Her service in connection with the Ministry Committee filled her heart with thankfulness, and she was looking forward with joy to extended labours for the Society beyond the bounds of her own Quarterly Meeting.



CAROLINE E. STEPHEN.

Watching her daily life, we feel it may be truly said of her : She preached not herself but Christ Jesus as Lord, and herself as the servant of others for Jesus' sake.

SARRH ANN SPENKS, 61 16 2mo. 1909

Bradford. Wife of Frederic Spenks.

HENRY STEER, 77 17 7mo. 1909

York. Late of *Derby.*

CAROLINE E. STEPHEN, 73 7 4mo. 1909

Grantchester, Cambridge.

The first of the following accounts is mainly that given by Anne Warner Marsh, in *The Friend*, but with additions from other sources. Some addition has also been made, in the form of extracts from letters, to the second article, by Joseph Barcroft.

The passing away of Caroline E. Stephen, after a suffering illness, removes from amongst us one who drank deeply of the spiritual water, and whose faithful following of the Inward Light led her far from her original moorings. In endeavouring to convey to others an adequate idea of her character two considerations strongly present themselves. One is the conviction that she herself would have deprecated anything of the nature of public eulogy ; and the other is the fear of spoiling the effect by the use of

too vivid colouring. Her own view was that there was danger in these biographical sketches. But to at least one of those who knew her well, the thought of Caroline Stephen has called up the picture of the poet :

“A perfect woman, nobly planned
To warn, to comfort and command.
A being breathing thoughtful breath ;
A traveller between life and death,—
And yet, a spirit too, and bright
With something of angelic light.”

To those who had not the privilege of knowing her, it may be truly said that hers was a unique personality ; that her commanding figure, her dignity of bearing and inherited refinement at once impressed, while without in the least degree repelling. The sweet humility of her soul and the expression of the inspiring countenance soon awakened confidence and love. She was one of those rare spirits who elevate, to an indescribable degree, any atmosphere which they may share.

“For those who never knew Caroline Stephen,” to quote from the *Friends' Quarterly Examiner*, “her writings remain as undying witnesses to the Quaker faith she loved so well. But to those of us who were privileged to know her and to talk to her of the deeper things of life,

there has been given a vision of Quaker faith and of an ideal Quaker ministry which one can never lose sight of. For this we owe her more than one can ever put into words, a debt that can never be paid."

"To me," writes a Newnham student, in the same journal, "peacefulness seemed to be the pervading atmosphere when I used to visit her at 'The Porch,' and find her clad in her beautiful grey gown, with the soft wrap about her head, sitting in her room near the French windows which opened on to the secluded garden. It was almost like going into another world to leave the busy scrambling of college and cross the hockey field to Newnham village, to the quiet room with its view of the sheltered garden.

"The first time I went to visit Caroline Stephen I did not know anything about her except her name, and that I used to see her at meeting; and it was not until after she had talked to me about her brother Leslie, and I had gone home and read his life and some of his writings, that I realised in the least to how great a family she belonged. Afterwards, when I discovered what a great person she was herself, it was a marvel that we young students

should be able to see her and know her in the way we did. It was wonderful that she met us in our every day interests without giving the least feeling of condescension ; she who moved in planes of thought and experience infinitely above anything we could dream of. To say that she was not condescending is putting it very negatively, she was so gentle and understanding.

“ Not that our visits to her were such solemn occasions. She used to tell many amusing stories, but the full share of her humour was only shown to those who knew her very well. Although her room was so secluded, it always seemed to me that she was very much in touch with the outer world. It was because of this that she was able to help us in our own difficulties and perplexities ; she knew what they meant to us.”

One who always shrank from anything in the nature of self-advertisement, for the sake of others she made her “ Quaker Strongholds ” in measure a spiritual autobiography. That remarkable work has carried a message of hope to many in days of doubt, as it suggests the way by which uncertainty may be translated into an assured faith.

Whether in London, Malvern or Cambridge, she let her light shine, and expounded a message which is as much needed in our day as in any. Her writings must have brought to many who would otherwise have remained in ignorance a knowledge of the root principles of Friends.

A peculiar interest attaches, at this moment, to Caroline Stephen's words, in her Review of the "Memoir of Caroline Fox," in the *Friends' Quarterly Examiner*, in 1882, where, in the closing pages of the article, she thus relates her own experience :—

"My own acquaintance with Penjerrick dates from the year after her death, and it was with a pang of perhaps unreasonable regret that I learnt how rare a presence I had missed. But the atmosphere of that household was still something unique, and I shall never forget the impression it made upon me,—an impression no doubt the more vivid and lasting because it was my first introduction, since early childhood at least, to a real Quaker home. It came at a time when the pressure of liturgical forms and Church ordinances had become almost intolerable to my mind, then quite at sea upon the deepest subjects, and harassed by the difficulty not only of knowing the truth, but of

finding any united worship in which I could join without risk of insincerity. From Penjerick I went to Falmouth Meeting—the first Friends' Meeting I had ever attended, a rather small one, held in almost unbroken silence, but a silence to me more blessed than any words.

“On leaving the building I looked on the beaming faces of my newly-found friends, and felt ‘Well may their faces shine who have lived all their lives in this liberty, in the enjoyment of this blessed Sabbath stillness.’ In that meeting rest and space, and undisturbed opportunity for communion with God, were freely afforded, and the most perplexed or darkened mind and the most sensitive conscience could have felt no barrier on the score of sincerity. The same rest, the same ungrudging welcome, were livingly felt in the family home at Penjerick. Even the unbeliever, if only true-hearted, need have feared no rebuke from the dwellers there, and surely no one could have been blind enough to mistake the reason. Dwelling securely in the light of ever-present Love, their longing was not to argue, but to bless. Their faith made no pretence to infallibility, and they feared no possible harm from reason or facts, come from what quarter or in what form they

might. Their trust was not placed in anything that can be shaken.

“ I do not for a moment mean to suggest that this unfettered spiritual life is to be found only in Quakerism, though I am sure that the true spirit of Quakerism is very favourable to it. I know that there are those who can use forms and ordinances without coming under bondage to them, and who can dwell amongst doctrines without mistaking them for life. But if all Christians still clung to these outward things it would be harder even than it is to disentangle pure Christianity from that which has overgrown it.

“ The position occupied by the Society of Friends in the Christian Church affords peculiar advantages, and thus surely involves peculiar responsibilities, in intercourse with those who are outside either or both of these bodies.

“ It is well-known with what remarkable freedom and simplicity Friends have often been able to meet Christians of widely differing persuasions upon the common ground of faithfulness to the one Lord ; and how often also Christianity, as practised and presented by Friends, has won from unbelievers a testimony of exceptional respect and admiration. The

simple reason for this acceptableness seems to be that Quakerism is a genuine attempt to distinguish between the essence and the accidents of Christianity, and to assign to the weightier matters of the Christian religion that relative importance which was attached to them by its Founder; as well as a protest against the merely human additions to His teaching which, if useful to some, have proved stumbling-blocks to so many. The absence of any separate priesthood and of outward ordinances relieves Friends from some obvious controversial difficulties, whilst they alone, among Christian bodies, are in a position to afford a living proof that the Spirit of Christ is not dependent upon either of these things. . . .

“The last and infinitely greatest preparation for the ‘Ministry of Reconciliation’ to which Friends are by their distinguishing principles specially bound, is the habitual and unlimited dependence upon the Holy Spirit; that habit of trustful waiting for light and unction from above which saves those who ‘believe’ from the temptation to ‘make haste,’—from the danger of using any such rash and uncalled for words as might tend rather to darken counsel than to win souls. A gentle and quiet spirit

which never doubts that the Light which been its own guide lighteneth every man that cometh into the world, is not likely through impatience and misplaced activity to cause others to offend.”

Born seventy-four years ago, Caroline E. Stephen was the daughter of the first Sir James Stephen, and was, as we have seen, brought up in the doctrines and practices of the Church of England. Her father was a man of strong character, whose position as Permanent Under-Secretary in the Colonial Office gave him much influence, which he exercised in public affairs without popular recognition. A position calling for so much privacy and self-effacement accorded well with his character, and similar reserve and shrinking from publicity were noticeable in his daughter. His two sons, James and Leslie, became distinguished in the respective fields of law and literature, the first as a Judge in the High Court of Justice (Exchequer Division), and the second as a cultivated author and the first editor of the National Dictionary of Biography.

In the preface to the latest edition of her best-known work, “Quaker Strongholds,” Caroline Stephen told us that it was then (1907) thirty-five years since she found “in Friends’

meetings for worship what I must call the native elements of my own inner life." In 1872, with rather hazy notions of modern Friends, she first found herself within reach of a Friends' meeting, and, somewhat to her surprise, cordially made welcome to attend it. As she says: "The invitation came at a moment of need, for I was beginning to feel with dismay that I might not much longer be able conscientiously to continue to join in the Church of England service; not for want of appreciation of its unrivalled richness and beauty, but from doubts of the truth of its doctrines, combined with a growing recognition that to me it was as the armour of Saul in its elaboration and in the sustained pitch of religious fervour for which it was meant to provide an utterance."

On this "never-to-be-forgotten Sunday morning," accordingly, she found herself "one of a small company of silent worshippers, who were content to sit down together without words, that each one might feel after and draw near to the Divine Presence, unhindered at least, if not helped, by any human utterance. Utterance I knew was free, should the words be given; and before the meeting was over, a sentence or two were uttered in great simplicity by an old and

apparently untaught man, rising in his place amongst the rest of us. I did not pay much attention to the words he spoke. My whole soul was filled with the unutterable peace of the undisturbed opportunity for communion with God—with the sense that at last I had found a place where I might, without the faintest suspicion of insincerity, join with others in simply seeking His presence.”

That meeting was pivotal in her experience, and from that time Caroline Stephen, on her own testimony, found Friends' meetings “the greatest of outward helps to a fuller and fuller entrance into the spirit from which they have sprung; the place of the most soul-subduing, faith-restoring, strengthening, and peaceful communion, in feeding upon the bread of life that I have ever known.”

It was not long before she entered into full membership with Friends, among whom she was eventually recorded a Minister. In her earlier days of association with Friends, she held, in her own house at Chelsea, meetings at which all who desired to attend were welcome.

These meetings, unique in their character, were the outcome of a desire on the part of our friend to help others,—especially her own

personal friends not members of the Society,—to the discovery of that spiritual Light and Healing which had been such blessing to her own soul. In this effort she was not unsuccessful.

Many, both Friends and others, will recall with thankfulness the quiet hours of worship spent in the room set apart for the purpose, where her presence alone, apart from anything she might express, gave such reverent dignity and quiet assurance to the occasion, helping others to gather to that place of *inward stillness* in which her own soul knew so well how to find its peace and rest. One writes, who had experienced something of this,—“To have seen her once speaking at the little Chelsea meeting, was to behold the beauty and the goodness of a holy soul shining through her. It should always be a help in after years to have had such a vision.” And there are many to whom such occasions meant something even more than this—light, shining through the darkness,—a Hand stretched out to redeem and uphold, comfort and soothing in the tragedies of life—difficulties honestly and fearlessly faced, and the triumph of the spirit over the letter. The gatherings were never large, for to her mind it was far more important to draw the few to the

high ideal of spiritual Quakerism than to lower it to that which, through more popular methods, would attract the crowd.

It may with confidence be said, in the words of a correspondent, that she stood for "a bulwark of Quakerism, and a bulwark in an actual sense, because she faced the outer world as well as the inner precincts, and could challenge both if needful." For this reason, whether in the Chelsea meeting, through her books, or in more personal ways, she reached a very wide circle of intelligent and thoughtful people.

In nothing perhaps has her influence had a wider or more important range than through the publication of her last book, "Light Arising." Far and wide this book is leaving its mark, because it has so successfully met the difficulties of our day through *experience* rather than *theory*. "Experience from first to last," was the comment of a group of influential readers who received much help from its perusal. Some of us were well aware that in completing this work she believed herself to be finishing her task so far as this world is concerned, and in a letter received soon after, says "it is indeed a comfort to have finished my task." And of the "evening-time" which she sees approaching,—

“I can never help feeling it welcome, the approach of rest; . . . and, indeed, I find myself ceasing to speculate, ceasing to ask questions, beginning to leave behind much that has troubled and bothered me,—feeling the one unshakable Reality *enough*.”

Space forbids of doing more than just touching on those rare graces that were combined with such unusual powers of intellect and soul,—the charm of manner,—the flashes of humour,—the tenderness of the child,—the compassion and love for all, whoever they might be, in any suffering whatsoever,—the absolute simplicity of life in every detail, attained with no ordinary success, and the humility which crowned and glorified all that she really was.

Through keen physical suffering the last stage of the conflict was passed and the victory won. It is little to say that, for her, death had no terrors. “I do not like the image of the river of Death any the less,” she wrote once, “for its having largely owed its popularity to Bunyan. I think it is a very natural and fitting illustration for the boundary between one part and the other of the Kingdom to which we belong, and it does not suggest to me any terrible or gloomy ideas; but, of course, many of us

do have to pass through times of darkness towards our journey's end." There was no time of darkness with Caroline Stephen, although her suffering was acute. "We did not know how to bear those last weeks," wrote one of her friends. "She was in dreadful pain. . She could not lie down, and could get very little sleep. The pain went on day and night, and she was unutterably weary. But she was so brave and patient all the time, so sure of the Divine Love upholding her, so longing to 'go Home,' that one feels it wrong to mourn, although the blank is terrible." She spoke ever of "Home;" and of the pain she said, —"It will last as long as I need it, and then I shall go Home." Raising herself from her pillow half an hour before the end, she said—"Mercy, mercy," and lay down again in profound peace. And so she has left us with the sense of a great work not ended, but carried on in a higher and holier sphere, and we may add: "The enrichment of such souls cannot mean the impoverishing of the Church on earth." St. Martin says truly,

"Say not the other life,—there is but one."

The "growing point" lasts on—for where the soul is there is life—and where life is there is growth.

For the past twelve years she resided in Cambridge, and respecting her life and service there another Friend contributes an appreciation. Living at Newnham she was near to her niece, Miss Katherine Stephen, who is the Vice-Principal of Newnham College. Quite recently she read a paper on "Divine Guidance" before the college students, by whom she was loved and revered. The same paper was read at a meeting during the time of the Norfolk, Cambridge, and Hunts Quarterly Meeting, held at Norwich last week, and led to much helpful interchange of thought. Though a paper treating the subject somewhat fully, it revealed no sign of weakness of mind or body.

AT CAMBRIDGE.

"Dear Caroline Stephen!" How the mind wanders over memories that have scarcely ceased to crowd themselves into our thoughts since we heard that illness was to remove her from us. The depth of her spirituality, the clearness of her judgment, the delicacy of her wit, the pathos and greatness of her sympathy,—these all come back to us as separate phases of a much beloved character. With all the apartness of a great personality, she was essentially an attached

person : her friends were part of her, and she was a very great part of her friends. "Indeed I feel with thee," she wrote, "that our meeting was no mere accident, but a precious part of the web of life." To another friend to whom she had shown great and special kindness, she said : "Dear child, I don't feel as if I could ever really go out of your life now." Again, she wrote to one of her many correspondents : "Well, my dear friend, I will send off my letter, such as it is, that it may lose no time in fulfilling its chief function of a return signal of life and love. It is sweet to be so lovingly remembered, in spite of much silence. Not that I think silence really pernicious, even in correspondence ! And in meetings, Oh how I wish for more of it ! In meetings and in our daily life ; yes, and in the innermost chamber of our hearts."

On the other hand, one of her many sorrowing friends wrote ; "The world seems so very empty without her. You know she was just everything to me since that happy, happy year with her ; and nothing will ever be the same now." Another who was very intimate with her says : "Hers was a wonderful life, and one shrinks from the future, without her strong sympathy and help."

Her influence largely lay in this her power of friendship. We are speaking of the last six or seven years of her life. In these she rarely went far afield. Bodily infirmity rendered travelling of all kinds irksome and often painful. Her life was lived at "The Porch." To "The Porch" her friends loved to come, and in her little room with its walls covered with dark brown paper, its clock placed at the precise angle which rendered the hands visible to her alone, and its French window leading into a small but cherished garden, they delighted to drink in her conversation. It was so many-sided. The innumerable stories of members of the Society with whom she had foregathered lost nothing from the fact that Caroline Stephen had herself joined Friends. Her love of simplicity, coupled with her keen sense of humour, enabled her to recount anecdotes about simple souls with much piquancy but also with much love. Her reminiscences occasionally dealt with her early life and with the leading figures of the literary circles in which she had been brought up,—Herbert Spencer, Thackeray, Carlyle and many others.

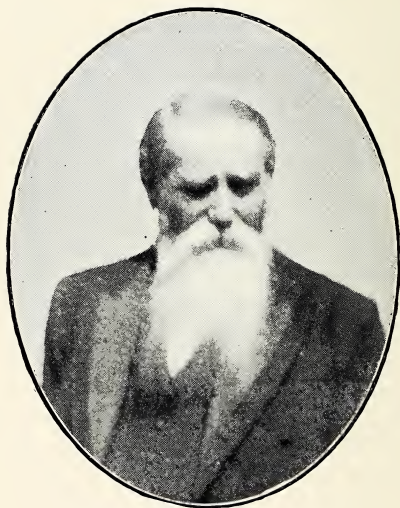
Though our first thought of her was as an intellectual and spiritual force, and as one whose

mind concerned itself with philosophical rather than with domestic questions, we early found that in this we were wrong ; and we believe that many of her tenderest thoughts were for the young in the ordering of their homes and the upbringing of their children. But it was when she struck a deeper note that her friendship really became a power in the lives of others. In her society her friends were uplifted. We verily believe they were better men and women than at other times, and that they longed to live up to the level of what they found themselves to be in her presence. We have dealt at length with what she was to her friends, for all unknown to herself it seemed to us an expression of her ideal of the relation of the Society of Friends to those who came in contact with it.

To her mind it followed as a natural result that the Society offered a home for those who were seeking rest in spiritual freedom. She somewhat distrusted what is perhaps ordinarily understood as the missionary spirit, at all events that of it which savoured of merely "creaturely activity." Her concern simply was that no one whose spiritual leadings pointed towards the simple form of worship observed by the Society of Friends, should remain unsatisfied through

ignorance of Quakerism or of the welcome that would be accorded to them in the meetings of our Society. Beyond this point she regarded an active propaganda as superfluous. In pursuance of this she drew up an "Invitation to the Meetings of the Society of Friends," which was circulated in Cambridge, which stated in a few simple sentences the method and object of our coming together.

Some years ago she made a practice of attending small gatherings of Friends which took place in the college rooms of a member of the Society, and another year these were continued in her own house under the name (which she delighted to call them) of "Give and Take" meetings. These were felt to be occasions of great privilege to those present, for it was her custom to speak her mind on various subjects closely connected with Quakerism, while drawing out also the thoughts of others. It had been her intention to revive these gatherings, but illness overtook her, and we are left to mourn what might have been. Yet she would not have us mourn, but rather believe that her message has been given, and that it is left with us to uphold and cherish what she so deeply valued.



JOHN FYFE STEWART.

JOHN FYFE STEWART, 63 15 11mo. 1908
Clapton, N.E. A Minister.

Except during the last year or two, regular attenders of London Yearly Meeting could hardly fail to have been well acquainted with the features and voice of John Fyfe Stewart. When he rose to speak, his hearers knew that they would listen to sentences expressed clearly, incisively, and with every mark of strong conviction. The sentiments might not always accord with the hearer's point of view; but Friends could not help recognising the spirit of sincerity, earnestness and high purpose for the extension of the Redeemer's kingdom. The announcement of our friend's decease must have come as a shock to many. But for some eighteen months J. Fyfe Stewart had been out of health, although the exact cause had not been ascertained. Suddenly, however, there came an acute development, necessitating an immediate operation, and from the effects of this he never rallied.

John Fyfe Stewart, born in Edinburgh in 1845, was the son of John Stewart, proprietor of the *Edinburgh News*. His first schooling was in his native city; and after later school days at Stamford Hill, London, he was trained as an engineer. His training over, he spent

eight years as inspector of engineering works, in all parts of the world, for the firm of Charles May, C.E., of Westminster. On the retirement of W. R. Dell, of W. R. Dell & Son, in 1871, he joined that firm, and at the time of his death was sole proprietor of the business. The works were at Croydon, and the office in Mark Lane; and our late friend was long a prominent figure on the Corn Exchange in that quarter of the city.

His marked influence on the Society of Friends was, however, due to quite other than commercial causes, although he always brought a business-like aptitude to the consideration of church organisation and service. His work for our Society was specially felt in three directions:—

In the initiation and continuance of the Friends' Home Mission Committee; In connection with the Bedford Institute Association; and as a member of the Board of the Friends' Foreign Mission Association.

In the autumn of 1881, a Conference on Home Mission work was convened by the Friends' First-day School Association and the Bedford Institute. This conference, of which J. Fyfe Stewart was one of the organisers, decided, after five full sessions, to appoint a Provisional Committee on Home Mission work, and to appeal

to the Yearly Meeting of 1882 to itself appoint such a Committee. In the preparation of that appeal our friend gave valuable advice, and the Yearly Meeting adopted the proposal. The subject was, in fact, the great question of the year. In almost every sitting it cropped up in some form or other. His own preference had been for an independent committee, with its greater freedom. But when the Yearly Meeting had appointed the body of forty-four Friends with Jonathan B. Hodgkin as the Clerk, John Fyfe Stewart was chosen as Assistant Clerk ; and as he resided in London, much of the practical work devolved upon him. As the work of the new organisation developed, it became necessary to appoint a standing committee, of which J. Fyfe Stewart became the Clerk, or as he was called at a later period, the Secretary ; and he held this post until 1894.

One who was intimately associated with him in these days writes : " I can hardly speak too strongly of J. Fyfe Stewart's work for the Society during the early years of the Home Mission Committee. Few people knew the amount of time and thought which he gave up to it, even at periods when his own business demanded close and unremitting attention. More than

once, so great was the strain which his numerous activities involved, he was on the point of a complete breakdown; but his devotion to the Master whom he loved carried him through every difficulty. Wherever help was wanted, he seemed to know the wisest and the best way to give it, and when opposition had to be faced, he was quick to discern the points on which attention should be focussed. In short, his statesmanship combined with his earnestness and perseverance to make the work of the Committee successful, in spite of many difficulties."

His loyalty to the workers was a strong characteristic, and elicited a corresponding loyalty on their part. If ever aspersions were cast upon them by those who dissented from the policy of the Committee, Fyfe Stewart was ever ready to defend those whom he regarded as unjustly blamed; although, at the same time, faithful in dealing privately with the faults or mistakes of workers whom he had defended. "He was a born fighter. He well knew

'—the stern joy which warriors feel,
In foemen worthy of their steel.'"

But his battles were for what he deemed the cause of truth, and there was no rancour even in his sternest speeches.

Shortly after J. Fyfe Stewart's death, one who had known him particularly well, thus wrote to the son of his late friend :

“The quick transition from labour to rest seems to come as a gift and a boon to all labourers to whom the highest meed of the poet applied : ‘He worked ere he went his way.’ Of few men could this be said so emphatically as of your father. I have often thought that he not only worked, but worked at difficulties. He had a statesman's instinct for the weak places, whether in our national life or in the life of our Society ; and he courageously threw himself into the task of mending them with little care as to the cost to himself in doing so.

“There are few probably who realise what a debt we owe him. He bore much of the weight of the Home Mission Association for many years after its start, and on its behalf endured much criticism. We have reached no finality yet ; but I always feel that his efforts, and the efforts of those who acted with him brought us out of a dangerous *impasse*, and have made possible a closer and a better union of fellowship in the Society of Friends. This was especially evident at the Manchester Conference. He was the first to propose the Conference, and no one devoted

himself more earnestly and unselfishly to the task of carrying it through. It was a task which called for large-heartedness, sound counsel, and strong faith ; and these your father unsparingly contributed. Again, at the first Summer School at Scarborough, no one from a distance did more to encourage and hearten those upon the spot. It was his notable gift to blend a zealous personal loyalty to his Lord with far-seeing and wisely extended efforts for the advancement of the kingdom."

The ideal of the Quaker Church, which J. Fyfe Stewart ever kept before him, was that of "a Church at work, every member finding that there was something that he could do." He believed in the positive programme of Quakerism, rather than emphasis on negatives. He was fond, too, of emphasising that our meeting-houses should be "spiritual homes." "It is life that attracts people," he said ; "it is not calmness of exterior and decorum of demeanour ; it is life and activity which proceeds from the real life of God in the human soul."

J. Fyfe Stewart became associated with the Bedford Institute over forty years ago, at the time when the late Annie McPherson was holding evening meetings there, for men, before

establishing the "Home of Industry." He was a leading promoter of the "Friends' Mission Church" formed in 1872, and he was closely associated with it until the time of his death. For a few years he gave similar help at the Friends' Hall, Bethnal Green. To the congregation at the Bedford Institute he became, especially in later years, a true pastor; not only administering the Word of Life, but entering into the joys and sorrows of its members, seeking to develop their gifts for service, and giving counsel and help to the workers. With his wide reading and clearness of thought, he excelled in the gift of teaching; and many are the men who owe much to membership in the Bible class which he conducted as long as health allowed him. His last address at the Sunday evening meeting at the Institute was on the occasion of the Roman Catholic procession at Westminster, when he spoke on the subject of the Communion. When, after hopes had been entertained that rest might restore him to health and service, the news of his sudden decease was announced, the feeling of the congregation found true expression in the words "We are like sheep who have lost their shepherd."

Our late friend was a member of the Friends'

Foreign Mission Association Board from 1879 until his decease. For two years he served on the Madagascar Committee, for twenty-four on the China Committee, and for six years on the Committee on Candidates. In connection with the latter, his personal interest in the workers who offered themselves, and his care for them after they had been accepted and had gone out, was a side of his service which showed how warmly he entered into the work. His speech at the Annual Meeting in 1882 was a particularly striking one, and was regarded as perhaps the main reason why the collection on that occasion realised the altogether unusual sum of £700.

A few extracts from letters will show how J. F. Stewart was regarded by the workers in our Mission Fields by many of whom his death was felt to be a deep personal loss.

One of them writes :—

“ In various parts of the world there are men and women who owe more than they can tell to the blessing that has attended your husband’s teaching ministry. Those of us who are foreign missionaries have every reason to be thankful for his powerful advocacy of Missions, and for his wise direction of the various Missionary Committees on which he served. And

many who, like myself, view with deep satisfaction the labours of the Summer School Continuation Committee, and who rejoice in the opportunities now afforded, at Woodbrooke and elsewhere, by which Friends may prepare themselves for effective service for the church, can never forget that your husband, with almost prophetic insight, was one of the first to see how great a blessing would result to the Society of Friends from the attempt to state our faith in the terms of modern life."

Another letter says :—

"To those of our family who knew him the name of Fyfe Stewart has been to us as that of father, and while we live his name will be honoured and revered by us. From the time we first knew him until the end he was ever ready to help and counsel us—ever ready to give out of that great, deep, sympathetic and loving nature."

Another writes :—

"He was ever an inspiration to me. I could always go to him with my joys and sorrows. He led me to see God as I had never seen Him before, and also to see man as I had never seen him before. There must be many like myself who will never cease to thank God for him."

John Fyfe Stewart's ministry was especially valued in his own meeting of Stoke Newington. He took an active part in the service of his Monthly Meeting, as well as in the deliberations of Quarterly and Yearly Meetings. He was one of the Commission sent out by Friends to aid the distressed peasantry in the district devastated by the Franco-German War. He was an active politician; and his oratorical powers and his convincing, well-reasoned speech often swayed and won an audience.

The familiar words, quoted by one of the speakers in the great concourse that gathered at our friend's funeral, were felt by those present fitly to express the feeling of the meeting, both in testimony to Divine grace in a strenuous life devoted to the service of God and man, and in sounding the fresh call to service that was needed after the departure of so brave-hearted a soldier of the Lord :—

“One who never turned his back, but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep, to wake.”

JOHN W. STOCKER, <i>Stoke Newington.</i>	66	16	2mo.	1909
SARAH ANN STORRS, <i>Virginia Water.</i>	86	22	8mo.	1909
WILLIAM STOTHERS, <i>Loughgall, Co. Armagh.</i>	80	26	11mo.	1908
JOHN R. STRANGMAN, <i>Winburg, O.R.C. Son of Thomas W. and Louisa Strangman, of Shangarry, Cork.</i>	26	16	11mo.	1908
EMILY E. SWAN, <i>York. Widow of Henry Swan.</i>	73	15	1mo.	1909
MARY SWAN, <i>Lausanne. Of Ilford. Wife of Howard Swan.</i>	39	30	10mo.	1909
EMILY TATHAM, <i>Florida, Late of Liverpool.</i>	73	5	6mo.	1908
EMMA THOMPSON, <i>Kilbarchan, Renfrewshire. Widow of John Thompson.</i>	88	10	1mo.	1909
HENRY THOMPSON, <i>Arnside. (Given last year).</i>	80	10	10mo.	1908
ESTHER E. THOMPSON, <i>Arnside. Widow of Henry Thompson.</i>	78	6	4mo.	1909
JAMES THORP, <i>Hull. An Elder.</i>	82	28	4mo.	1909

Many inhabitants of Hull must, during the last few months have missed meeting in

the street a familiar figure, white-haired and erect, stepping briskly along, his cheery smile and pleasant word ever ready for friend or acquaintance, and his helpful hand at the service of any who needed it.

James Thorp's long life, like that of his father before him, was spent in this city, and many have been the testimonies from people of all sorts and conditions to

“That best portion of a good man's life,
His little, nameless, unremembered acts of kindness and of love.”

James Thorp came of a generation of Ackworth readers and reciters, and his gifts in this direction were freely used for the pleasure of others.

Always of a happy disposition and possessing the invaluable gift of humour, his untroubled serenity and his unselfishness were most of all apparent in his own home.

In Hull Meeting his influence was felt to be one of the strongest making for unity, and in business meetings particularly his practical wisdom and fearlessness of man were often of service. His loving interest in Friends continued to grow even to the last, and was one of the springs of his helpful ministry. His mind

dwelt much on Scripture, and was always open to new light. In one of the last letters he wrote, he expressed his great appreciation of Edward Grubb's "Authority and the Light Within," which (at the age of eighty-two) he had read through twice, finding that it contained much that was new to him.

James Thorp was spared any long period of weak health or declining power, and passed away after a short illness on April 28th, 1909.

JOHN T. TICKLE, 67 29 7mo. 1909

Southampton. Of Preston.

MARY JANE TUCKER, 63 14 5mo. 1909

Redland, Bristol. Wife of Joseph Tucker.

THOMAS A. TWINEM, 40 18 6mo. 1908

Tacoma, Washington. Of Dublin M.M.

FREDERICK M. TWYMAN, 71 13 9mo. 1909

Leominster.

SARAH ANN TYLOR, 85 17 2mo. 1909

Stamford Hill, N. An Elder.

By the death of Sarah Ann Tylor, in her eighty-sixth year, Stoke Newington meeting loses its oldest member, and one who was loved by all who knew her. It could truly be said of her that she was "a succourer of many," and she will be sorely missed by a wide circle

of Friends and others. Not a few could testify that in times of illness they have often received thoughtful tokens of her loving interest. Indeed hardly more than a week from the end she sent some grapes, with a kind message, for a fellow-member of her meeting, temporarily confined to the house by a severe cold. But her sympathies extended far beyond her immediate neighbourhood. Her brother, the late John B. Tylor's, long connection with the Friends' Foreign Mission Association Board kept her in close touch with Friends' work abroad. India had a specially warm place in her heart, through her friendship with John H. and the late Effie Williams. This missionary interest had been deepened of recent years through two of her own relatives going out to the Foreign Field: Lydia Fox to India and Margaret Fox, B.Sc., to China.

At the funeral which took place at the Friends' burial-ground, Stoke Newington, Dr. Charles G. Clarke, quoting the words: "The kingdom of God cometh not with observation," said he had been impressed with the thought of the value of quiet, unostentatious service, such as had characterised our late friend. Far more was often effected by such work than

by more public and what might seem to us more important efforts. Dr. Hingston Fox said that if there was one word more than another that would occur to anyone describing the impression made upon him by S. A. Tylor, whether he belonged to the circle of relatives or to the wider circle of those beyond this inner ring, it was the word "kindness." She was kind, and this kindness was based upon love. And this love had its roots in real and deep faith in our Lord.

BENJAMIN VENTRESS,	75	28	9mo.	1908
<i>Gildersome.</i>				
ANNIE E. WALLER,	58	19	2mo.	1909
<i>Edgbaston.</i>				
MARY WALKER,	85	18	3mo.	1908
<i>Tunbridge Wells.</i> Widow of Joseph Walker, of <i>Leeds.</i>				
ANNIE LAIRD WALLIS,	50	15	6mo.	1909
<i>Reading.</i> Wife of Henry Marriage Wallis.				
GEORGE WALPOLE,	72	28	12mo.	1908
<i>London.</i> Of <i>Monkstown, Co. Dublin.</i>				
ANN ELIZA WARD,	73	22	12mo.	1908
<i>Thorne, near Doncaster.</i>				
JAMES WAREHAM,	66	1	3mo.	1909
<i>Lozells, Birmingham.</i>				

- MARY E. WATERHOUSE, 67 21 3mo. 1909
Liverpool.
- JOHN L. WELLS, 49 10 1mo. 1909
Letchworth. Formerly of Northampton.
- SAMUEL WELLS, 79 28 11mo. 1908
Northampton. A Minister.

Samuel Wells, who for fifty years of his long life was intimately associated with evangelical and religious work in Northampton, whose meeting owes much to his ministration, was the eldest son of George and Rebecca Wells, and was born at Shipston-on-Stour on the 1st of June, 1829, being thus in his eightieth year at the time of his decease on the 28th of November of last year. Both his mother and grandmother were valued ministers of the Society, and he himself was a fervent and acceptable preacher of the gospel.

After schooldays spent first at Charlbury and then at Ackworth, he was apprenticed to the grocery business with John Seekings, of Birmingham, afterwards taking situations in the employment of Joseph Rowntree, of York, and of Joseph Theobald, at Bath, rendering faithful service in all three positions.

Although there is no record of any special and definite religious crisis in his life, it may be

said of him that he "feared the Lord from his youth up." Yet it is instructive to trace some at least of the means used by the great Head of the Church to effect the growth of his servant. In this case may be mentioned the family visits of ministering Friends, which were a feature in the Society in the early days of Samuel Wells, and which, in after life, he referred to as having exerted a helpful influence upon him.

In 1855 he started in business as a grocer in Northampton, in which town the remainder of his long and useful life was passed. Being of a quiet and retiring disposition, he took little part in public affairs; but he gradually came to fill a valued position in the meeting, and in 1890 he was recorded a Minister, exercising his gifts to the helping and strengthening of Friends, both in Northampton itself and throughout the Quarterly Meeting.

In 1858 he married Louisa Blunsom, daughter of John Blunsom, of Northampton; and her death, in 1873, leaving him with five young children, one of them an infant, was a severe blow. He subsequently married Sarah Blunsom, and this union, lasting for nearly thirty-five years, was wonderfully blessed in mutual sympathy of service as well as in a happy

and united family life. There were six children by the second marriage, five of whom survive to testify to his kind and loving fatherly care. Indeed, while he truly let his light shine to the glory of God in public efforts for his Master's cause, it is felt that within the home circle this was especially the case. Unselfishness, courtesy, and thoughtful consideration for others characterised him in a marked degree.

To quote again from the full and appreciative Testimony issued by Samuel Well's Monthly Meeting :—

“ No record of his service among Friends would be complete without reference to his gift as an Elder. Both before and after his acknowledgment as a Minister the spirit of discernment was very manifest. This was frequently exercised in encouraging the service of others, and in sympathising with fellow labourers in that which must ever be a work of faith and a labour of love. He took a useful part in attending other Meetings as a member of the Quarterly Meeting's Visitation Committee ; and a weekly Bible Reading Meeting was a much loved and long continued service. He was an almost constant attender at Monthly and Quarterly Meetings, and frequently also at Yearly Meetings.

His presence was always much valued, and his clear judgment and conciliatory manner made him at once a useful contributor at meetings for Discipline, and a genial and welcome guest at Friends' houses. An important place in his life was given to the establishing of common ground with those of other denominations. 'The unity of the Spirit' was strikingly realised in his relations with other Ministers of the town; and the 'Fraternal Meetings,' the Conventions for the Deepening of Spiritual Life, and the British and Foreign Bible Society were some of the causes with which he was very actively associated."

Samuel Wells enjoyed remarkably good health until eighteen months prior to his decease, and his painful and wearying illness, borne with much patience and thoughtful care for others, only emphasised his unwavering faith in the atoning sacrifice of our Lord and Saviour Jesus Christ.

At the interment in the Friends' Burial Ground large numbers were drawn together under a sense of deep sorrow and common loss, mingled with a sure and certain hope. Many, including non-Friends, spoke of the useful life just closed, and of the permanent influence for

good which remained. His willingness for service will be an inspiring memory to those who knew him, for he was one of whom we may say that "their works do follow them."

ISABELLA WHARTON, <i>Smethwick.</i>	63	11	12mo.	1908
JOSEPH WHITAKER, <i>Clayton West.</i>	52	6	6mo.	1909
JOSHUA WHITE, <i>Redland, Bristol.</i>	84	10	2mo.	1909
MARY WHITFIELD, <i>Penrith.</i> Widow of Thomas Whitfield.	79	13	1mo.	1909
MARY WHITFIELD, <i>Leeds.</i> Widow of Joseph Whitfield.	85	16	2mo.	1909
JOSHUA WHITING, <i>Hitchin.</i>	88	11	3mo.	1909

On a wintry afternoon in March, in the Hitchin Friends' Burial Ground were laid to rest, amongst the honoured dead, the remains of Joshua Whiting, who died at the advanced age of eighty-eight years. The snow was falling at the time, and the inclemency of the weather made what would, under other circumstances, have been a very large gathering, a comparatively small one. In the meeting which followed, Alfred Ransom spoke feelingly of his life-long

friend, who was his senior by a few months, and referred to the pure white snow as a symbol of the life just closed. Further testimony to his gentleness and kindness followed, and the note of praise and thankfulness for such a life was sounded.

Joshua Whiting was born on the 9th of October, 1820, and was the son of John and Margaret Whiting. John Whiting was a fell-monger, and if memory serves rightly, appears in the picture of Hitchin Market by Samuel Lucas, exhibiting a sheep-skin. Many other Hitchin Quaker worthies and local celebrities appear in the same picture. In 1861, Joshua Whiting married Rebecca Jackson, who was long a valued minister in Hitchin meeting. He survived her for upwards of twenty-two years.

Joshua Whiting did not occupy a prominent position in the affairs of the Society nor in public life. One of the most unobtrusive of men, he shrank from anything like publicity. His long service, however, at the Bank of Sharples, Tuke & Co., extending over forty years, made him one of the best known Friends in Hitchin and the district, and wherever he was known, his kindly nature made its influence felt. To know him was to love him.

He was a great lover of nature, and it was ever a pleasure to go with him through his garden, in which both flowers and bees were the object of his care. His flowers grew well, and his bees produced abundant honey. One of his friends used to say, "Nature favours him." But the secret of his success was his partnership with Nature, and his flowers thrived because he loved them.

James Hack Tuke once remarked that we should never see another Peter Bedford. When we stood round the grave of James Tuke there was the thought that we should not see *his* like again. So, too, with Joshua Whiting: he was a "Quaker of the olden time," so "calm and firm and true." But whilst the worthies of each generation differ from those who precede them or come after them, the spirit behind their outward lives is one and the same, and as long as the succession is maintained, we may look hopefully forward to the future of Quakerism.

"To receive divine energy into one's soul, and to transform it effectively into the spiritual forces which make for justice, mercy, unselfishness, serenity of mind and life," has been defined as "true religion." This, by the grace of God, Joshua Whiting was enabled to do, so that

goodness seemed, in him, a second nature. One who visited him a few days before he passed to the unseen beyond, said, on returning home, "He looked so sweet, as if angels were hovering round him."

So pass such loved ones from us, leaving us a rich legacy of fragrant memories and bright example.

CHARLES C. WIDDAS, 77 6 8mo. 1909
York.

THOMPSON WIGHAM, 74 23 6mo. 1909
Carlisle.

A man, well known in the Border City, respected by all who came within his kindly influence was Thompson Wigham, who passed away in June, 1909. He was the son of Thomas and Ann Wigham, of Coldshields, Coanwood, Northumberland, and a direct descendant of Cuthbert Wigham, the first of the family to join Friends about the middle of the eighteenth century. T. and A. Wigham in time removed to Low Mill, and there Thompson attended the local school till he was old enough to be sent to Wigton School, for which institution he always cherished a warm and untiring interest. After leaving Wigton he was apprenticed to

George Baynes of North Shields ; here his health broke down and obliged his return home till able to finish his apprenticeship with John Walker of Whitehaven. In 1854, he resided in Gateshead, and then removed to Carlisle, 1855, to take a position with Messrs. Carr and Co. Leaving this firm he became a provision merchant, and lastly a ham-factor, previous to his retirement from business a few years ago.

All who knew Thompson Wigham recognised "his sterling worth, great integrity and unostentatious goodness," and his unfailing delight in lending the helping hand where needed. Possessing a large fund of antiquarian and local historic knowledge, and rare acquaintances with Quaker genealogies and literature, he was frequently consulted by Friends and others seeking information respecting their fore-elders ; and when search in other directions failed the advice was invariably given, "go and see Thompson Wigham he'll know more about such a subject than anybody else in Carlisle." Thus he formed wide and lasting friendships, both among English and American Friends. Of an interview with T. W., the Editor of "Cross Fleury's Journal," when wanting particulars respecting the Storeys of Justice

Town writes, "I went and found the venerable knight bachelor of 21, Howard Place, not only courteous, but most willing to assist in every possible way. His library was distinct, and contained excellent archæological works. Mr. Wigham was a collector of relics, coins, pictures and curios of various kinds, and he had an impressive way of dwelling upon them. For Roman remains, ancient edifices, sacred and secular, quaint utensils, Mr. Wigham had an enthusiastic regard. Although a firm believer in the faith of William Penn, George Fox and Thomas Storey, he was by no means a prejudiced religionist. He was truly Catholic in spirit, indeed a lover of antiquities cannot be a bigot."

Thompson Wigham was a strong advocate of all Social Reform, Peace, Temperance and the Education of the people; his interest in municipal affairs, "without thought of party or faction," gained for him a seat in the Council of the City of Carlisle in May, 1891. He was an Alderman from 1891 to 1904, but in 1906 on the division of the City into ten wards, he resolved not to seek re-election. The poor and destitute of his adopted city were his constant care, and the children of the Elementary and

Workhouse schools will miss his kindly greeting and amused smile when they met him in the schoolroom or in the public way.

Education was a subject very much in the thoughts of Thompson Wigham. For many years he was an active member of the Committee of Wigton School, and of the Education Committee of Carlisle, where his counsel and advice were highly valued.

T. W. was a diligent attender of all the meetings of his own Quarterly Meeting, and he was often one of its representatives to the Yearly Meeting. Though not latterly occupying the position of Elder, and perhaps never expressing his thoughts vocally in meetings for worship, every one felt that his tender spirit and devout presence were very helpful to the worshippers. To this character of our friend, the testimony of R. B. Brockbank is apposite :—“ It was always a comfort to me to have his company on my journeys to visit the meetings north of Carlisle (Thorneylands and Sikeside), as I was always well aware of his love to me and those whose welfare was, in the best sense, as he knew, near to my heart.”

Great humility was a marked feature of his disposition, and “ many memories he has



Photo by]

[C. E. Fry &

WILLIAM WILSON.

left of rectitude mingled with unfailing gracious kindness and unselfish helpfulness."

A long and depressing illness closed the life of one who might be called an Israelite indeed in whom was no guile; and though often expressing himself tossed with conflict and at times almost despondent, surely if the life is a testimony to character, no one can doubt that our friend is now "with Christ, which is far better."

His last few days were cheered by the presence of his brother, Cuthbert Wigham, of Toronto.

WILLIAM WILSON, 51 27 8mo. 1909
Hitchin.

The little army of true-hearted and self-denying workers in the wide-scattered harvest-fields of Friends' Foreign Missions have in the past borne many blows, and suffered many sorrows. It has been the lot, the happy lot of not a few of them to die in their Master's service. Last year saw the close of Thomas Little's long career of usefulness at Brumana. The year before, Ella Warner was called away at Chungking, even before she had fairly taken her place among the reapers. And this year,

in addition to the death of Marian Pim, in Madagascar, to which allusion has already been made, by the sudden death of Dr. Wilson, at his home at Hitchin, in July, his fellow-workers have lost an intrepid and untiring leader, and the Association an organiser of exceptional ability; while thousands of the natives of Madagascar are sorrowing over the departure of one whom they had long looked up to as a father. "His was a life," to quote the words of one who knew him well, "the memory of which must be a precious heritage and an abiding inspiration. And although his own pulse is stilled, his life has quickened the pulse of the Church of Christ, with deeper living and with wider activities."

William Wilson, the youngest child of John Ashlin and Emma Wilson, was born in Birmingham, on the 16th of September, 1857. He was only seven when a lecture by William Ellis, on the persecution of the Christians in Madagascar, roused in him a determination that he, too, would one day be a missionary in that island. In the course of his address the speaker dropped an iron shackle, such as in those unhappy days native converts were often compelled by their persecutors to wear. "The

sound of that shackle," said Dr. Wilson to his wife not long ago, "is still ringing in my ears."

When he was nine he was sent to Christ's Hospital, or as it is perhaps more often called, the Blue-coat School, in London, and there he remained for seven years. A characteristic story of his schooldays describes how, when he found that beer was the only beverage provided at the boys' supper, he refused it, and got his drink from the pump; further, how he was remonstrated with, to no purpose; how he was even called up before the Headmaster, but, with the determination that marked him through life, still held fast by what he felt to be right. Gradually he persuaded other boys to join him, and in the end water was supplied by the authorities. On the School Commemoration Day it was the custom for each scholar to receive from the Duke of Cambridge a bun, a new shilling and a glass of wine. When William Wilson's turn came he took the shilling and the bun, but politely declined the wine. Whereupon the Duke, who knew what true bravery was, commended him for his courage and independence.

His school-days over, he spent two years at the Flounders Institute, then at Ackworth; and while there he formed true and lasting

friendships both with William Scarnell Lean and Edward Worsdell. In 1875 he went to Wigton as a teacher, and there met his future wife. In the following year he took a situation at Waterford, where he joined Friends, and where also he offered himself for service as a missionary in Madagascar. His offer was accepted; and in 1877 he reached the island where he was destined to spend so many useful, happy years, landing at Tamatave from a sailing-ship, and beginning his labours, as he always liked to remember, before he was twenty.

Our Madagascar missionaries then included Joseph S. Sewell, Henry E. Clark and William Johnson, to whose influence he always looked back with gratitude. He specially remembered the lessons in architecture and building, and other useful crafts, which he received from William Johnson.

A few weeks after landing, even before he had mastered the language,—of which, however, he afterwards gained a thorough command, rapidly acquiring an excellent conversational and idiomatic knowledge of it—the new recruit was called upon to accompany William Johnson on one of his monthly journeys to North Ankaratra, and then to spend a fortnight with Samuel

Clemes in the Western District ; and in this way he soon gained a good idea of the nature of the work that lay before him. After Christmas he was placed in charge of the men's school at Ambohijatovo, where about sixty young Malagasy youths were being trained as teachers. He had the oversight of this school for about three years, taking charge also, during part of the time, of the district of Mandridrano, which included twenty-nine congregations, and of other outlying spots further to the east.

With his quick grasp of a situation, and his characteristic promptness in making use of the best methods of work, he at once realised the immense advantage, to a missionary, of a knowledge of medicine and surgery. And when, towards the end of 1880, he came home for his first furlough, he spent most of his time in the London Hospital, and completed a year of his medical course before returning to Madagascar. At a later period, in the course of another and longer visit to England, he finished the course and took a medical degree ; but "even now" as one of his old colleagues says, "with the comparatively little training he had then received, he was immensely successful. I have heard of people travelling three or four days'

journey, right from the other side of the capital, in order to be treated by him."

In 1882, William Wilson married Hannah Henderson, of Allendale, and the autumn of the same year found him and his wife settled in Tananarive, where he resumed his charge of the country students and of the Mandridrano district, to which was now added the Near District, with its sixteen additional congregations.

"Soon after coming here," one of his old comrades lately wrote from Madagascar, "I went to stay at Mandridrano. There I saw him, living on the top of his high hill, among his own people. All his energies could have free play. He went long journeys on his powerful horse, and would come back an hour or two after sundown, full of a Church meeting he had been to, and fighting his battles over again with us. He was a born fighter; and with his hatred of sham and humbug, of deceit and oppression, he aroused a most wholesome uncomfortableness among this fatalist and conservative race. Yet he was loved even when he hit hard, for he had a marvellous command of Malagasy, and a strong sympathy for native instincts and traditions; and he was scrupulously observant of all forms of native politeness."

“He was extremely sympathetic,” writes another former colleague, “and he entered very fully into the affairs of his native friends, regarding it as a duty to be a patient listener to all who came to him for advice. It was by his intense love for the people, evinced in many practical ways ; by his entering so warmly into their life and interests ; and by his medical skill in particular, which was of far more weight than even his preaching, that he obtained such a marvellous hold on the affections of the natives, and so entirely proved himself to be possessed of the true missionary spirit.”

“A man of wide tastes,” says another who knew and worked with him, “he made these subservient to the interests of his high calling, which was not only to preach and show forth the Gospel, but, to quote George Fox’s comprehensive phrase about the plan of the girls’ school at Shacklewell, ‘to teach whatsoever things were civil and useful in the creation.’ He would show his people how to improve the strain of their beasts ; he had his farmyard and his well-planted kitchen garden. He was always faultlessly dressed and well-mounted. A man among men, he appealed to all, and had no need to uphold his character by profession-

alism. In the Sakalava country he could provide food for himself and his followers with his gun. He once travelled up to town—seventy miles—in one day, by means of relays of horses and bearers.” In days when Friends had no mission station outside the capital he set his heart on living out amongst the people. And when the Mandridrano station was begun, finding that the natives had no idea of employing mechanical aids; wheels, for example, being practically unknown in the country, it was eminently characteristic of William Wilson that he “sent to Mauritius for a pair of cart-wheels, built a cart, broke in some oxen, and used them in building and laying out the station.”

In 1883, war broke out between France and Madagascar, causing great unsettlement in the island, seriously interfering with the work of the Mission, and checking the attendance both at schools and churches. It was in the following year that he paid his first visit to the Sakalava, a fierce race who had never been subdued by the Hova government, and whose country was separated from his district by a sort of no-man’s-land of several days journey. It was a journey that involved great risks, not only from the Sakalava themselves, but from the extreme unhealthiness

of the climate. But neither danger nor difficulty ever daunted him, nor did his courage, resource and determination ever fail.

After peace was signed between the French and Malagasy in 1886, the affairs of the mission again improved. Two years later the much-needed station of Mandridrano was opened, and thither Dr. Wilson and his wife removed. In the first week after their arrival their house was besieged by sick natives, some of whom had travelled long distances in search of assistance. In the letter dated October, 1888, Mrs. Wilson wrote :—

“ You would have been amused if you could have looked in upon us last night, as we went round making the needful sleeping arrangements. We were sixty-five in number, and it was quite a work planning for all. In our house were my husband, baby and self in one room, Mrs. Johnson in our spare room, Emmie with two servants in the nursery, two more servants on the landing upstairs, Razoy my assistant, in the bathroom ; downstairs, our school teacher in the sitting-room, the husband of a sick woman with his two little girls in the study ; his wife, her mother, and a little baby in the kitchen ; in our washhouse a family of eight, with a baby ill with what appears

like typhoid fever ; and the rest located in five small houses on the premises.”

In 1890, William Wilson came home with his wife, on furlough ; and the usual time having been extended in order that he might take his medical degree, it was 1894 before he returned to Madagascar, when he was placed in charge of the Medical Mission in the capital. In the following year came the second French War ; and during the bombardment of Tananarive the hospital in which the missionaries had taken shelter, and where they quietly went on with their medical work while the battle raged around them, was right in the line of fire. When he had taken the town, the French Commander sent an officer to ask if the wounded could be received into the hospital. “In three hours,” replied Dr. Wilson, “we shall be ready.” Before nightfall, many disabled combatants of both sides had been brought in ; and the wounded Frenchmen, in particular, were not a little amazed at the tender care bestowed on them by doctors and nurses.

“This was the first step,” to quote from an article in the *British Friend*, “in accomplishing the task which Dr. Wilson had set himself, of reconciling the French to the presence of

English missionaries in Madagascar. It was no easy work, but he more than accomplished it by means of his medical skill and unfailing courtesy, especially towards the women and children. It is no exaggeration to say that he won not only the esteem but the affection of General Galliéni, the late Governor of Madagascar.

“The downfall of the Malagasy Prime Minister involved, for the time being, an end of all government in the country districts. Hence it happened that lawlessness got the upper hand. On the 21st of November in the same year news was brought to Dr Wilson that one of the missionary staff was seriously ill at a distance of some sixty miles from the capital. So he started from Tananarive on horseback in the early hours of the following morning, intending to breakfast with William and Lucy Johnson at Arivonimamo, some thirty miles on his way. It was still early in the day when he got near to Arivonimamo and began to notice unusual signs of commotion. That very morning William and Lucy Johnson and their little girl had been murdered by a small band of lawless men, and their house had been set on fire. Natives whom he met warned Dr. Wilson that it was unsafe

to proceed. Soon news reached him that his friends were dead, but he still determined to press forward. At last a friendly native actually seized his bridle and said he must return or he would be killed. As he still hesitated, some five or six armed men bent on his destruction appeared at no great distance. All the friendly natives suddenly ran away. Dr. Wilson turned his pony. He was at the foot of a hillside. A muddy ditch lay in his course with a rice field behind it. His pony for some time refused to take the ditch; at last he took it with a plunge and floundered through the rice-field and on to the hillside. Happily Dr. Wilson knew a little-used path up the hill, the only possible way of escape. So near were his pursuers that had they taken up stones, a common mode of attack, they could easily have stunned him. He heard one of them say 'We have him now.' Though the pony had come thirty miles that morning he gained on his pursuers and eventually left them behind. Dr. Wilson spent the day in hiding in a friendly village, and at night-fall in disguise started off on foot once more for Arivonimamo, determined to assure himself of the fate of the Johnsons. It was not till he was convinced that they were beyond his aid, and

that the remains had been buried by Christian Malagasy, that he consented to return.

“As he was resting for the remainder of the night two young men came to him, at the peril of their own lives, to say that unless he left the district before morning his life would be taken. So once again he set out with a small company of faithful attendants, and, by making circuits through the crops to avoid the villages, by dawn they were at a safe distance on their return to the capital. Thus his life was spared for future service.”

Dr. Wilson had a large share in the re-organisation of the districts that had suffered during the war, and in the disturbed times that followed it; and in 1899 a new station was built for him at Amboniriana, where an important conference of missionaries, evangelists and teachers, connected with the Friends' Foreign Mission Association was held in the following year.

He did not occupy his residence long. In 1900 he and his wife came to England on furlough; and in 1901 he was invited to join a deputation to our Mission station in the Lebanon. It was during this journey that Watson Grace, the Secretary of the Friends'

Foreign Mission Association, contracted an illness which proved fatal within a few days of his return home ; upon which Dr. Wilson was invited to fill his place. He accepted the post with some misgivings. " You see," he remarked to one of his friends, " I have never had a business or office training. I do not know from experience how these things ought to be done." The remark was made, one cannot doubt, in all sincerity. And there may have been times when Dr. Wilson felt the want of the business training. But those who know the character of his work as Secretary consider that its very absence proved to be an advantage. Breadth of vision, a wide experience of men and things, strict adherence to principle, a faculty for seeing just what needed to be done, and a perhaps more than ordinary amount of common sense, enabled Dr. Wilson to arrive at judgments that had behind them a weight greater than any that a mere business training would have afforded.

His departure from Madagascar was a source of great grief to his friends there, English, French, and Malagasy alike, and the latter, in particular pleaded earnestly for his return. In his new capacity as Secretary for Friends'

Foreign Missions, he re-visited the island in 1905, taking Syria on his homeward journey. In the previous year he had visited the Missions in China and Ceylon, and in 1908 and 1909 he was in India and again in Ceylon. A Friend who accompanied him on more than one of these journeys, but who had previously known but little of him, writes :—

“ I soon found out that we had many interests in common, and that Dr. Wilson was one of the best companions one could have upon a journey that lasted seven months. On the fortnight’s journey by rail across Europe and Siberia he proved himself to be very good company. We had lively times and often shook with laughter. I was surprised to note the variety of his knowledge, and on how many subjects he could give an expert opinion. Indeed, I cannot remember any subject ever coming up on which he was unable to converse appreciatively.

“ A month in the close quarters of a house-boat on the Yangtse ; seven ocean voyages in company ; five hundred miles over Chinese bridle-paths ; nights in Chinese inns, and journeys in India and Ceylon, gave us full opportunity to study one another’s characters. I soon

discovered in Dr. Wilson a gentleness and kindness that a superficial knowledge of him in London had not prepared me for."

"Dr. Wilson's power of acute observation and of rapidly drawing correct deductions from ascertained facts," says another Friend, "contributed much to his remarkable success as a medical man. The same faculties stood him in good stead in his work as secretary of the Friends' Foreign Mission Association, the varied experiences of his interesting life often proving of great value in guiding him to wise decisions. He was an excellent judge of character, and rarely failed to win the confidence and affection of those with whom he worked. His wide outlook enabled him to discuss missionary problems in their true relationship one with another, while his firm grasp of underlying principles made his influence on the policy of the Association strong and wholesome. He entered with warm sympathy into all branches of the work, seeking to make everything a means to the great end of bringing men to Christ. Firm in upholding what he believed to be right, and never willingly consenting to any course which seemed to him to involve a surrender of principle, there was no personal animus

even in his strongest utterances. Again and again, after having felt compelled to speak decidedly against some proposal which seemed to him unwise or wrong, he took pains to manifest his love towards those from whom he had differed.

“Dr. Wilson was essentially a man of prayer, and those who worked in close association with him felt that in this lay one secret of his power.

“In him the Board and its Committees found a loyal servant, a wise counsellor, a faithful administrator, and a warm personal friend.”

“All our fields,” to quote from another appreciation, “are deeply indebted to him for the stimulus given on the spot. Listening to the opinions of the local workers, he was quick to see the line of probable success, along which the missionary advance might best be made, and to recognise the strategic points of the situation. Thus, in China he was keen upon the occupation of Chengtu, the capital of Szechwan. Whilst in India, he saw at once the immense importance of industrial work; and the need for a more thorough training and teaching of Indian workers, and for the development of the home life of the young converts and orphans, away from the contaminating influences of close heathen surroundings, found in

him a warm advocate. His wise criticism greatly helped the missionaries in India to condense and definitely formulate in words the policy of the mission that, perhaps, had hitherto only been vaguely expressed or recognised by some of the workers themselves. His visit to Ceylon also has enabled us to view the work there, as he did, from a broader standpoint."

On Friday, the 16th of July last, Dr. Wilson reached home late at night, after attending a meeting of the Finance Committee of the Mission Association. He had not been well all day, and by one o'clock in the morning he was in such pain that a doctor was sent for. It was soon discovered that an immediate operation was necessary. This was performed, and although his life was for some time in danger, he rallied. Ten days later, on the afternoon of July 27th, he asked his wife to bring him a generous anonymous donation which had been specially sent for India. He signed the draft and sent it to the Bank. It was the last time Mrs. Wilson saw him alive, and his last act was one on behalf of his beloved missions. On the same day he died suddenly from heart failure.

The news of his death was received with profound sorrow, especially perhaps, by his many

friends in Madagascar ; while it may truly be said that there is not one of the Friends' Foreign Mission Fields which has not suffered by his going.

“ O beloved mother,” wrote one of the Malagasy students to Mrs. Wilson, “ be not too sorrowful. Think of all the good left behind him by my beloved father. Great is his honour, much indeed the good done by him.”

“ How wide,” writes a Friend Missionary now in Madagascar, “ was the circle of his friends ! It embraced all ranks and races of men, and he stamped his impress upon most varied characters. He got the best out of us ; indeed, if there were any latent possibilities in a man, a horse, or a dog, William Wilson would bring them out if he had a chance.”

“ So far as I have seen,” says one who saw a good deal of him, “ the fear of man had no place in his constitution. His fearlessness in facing wrong might give the impression at times that he was somewhat harsh. But after he had been dealing most sternly with what he regarded as wrong, having apparently made no allowance for human frailty, he was all eagerness to find means for restoring the man whom he had corrected. There was no trace

of bitterness towards men who opposed him. . . . His life was never an easy one. He would not let it be. The man who throws his whole being into the great enterprise of the redemption of the world is bound to find the task too great for him, and sooner or later to perish in the attempt."

"Looking back on his work in the office," says one of the staff, "the things that stand out most are his unflinching courtesy, his resourcefulness, and the faculty he had of rapidly arriving at a principle behind what, to others, seemed only a mass of detail. He had the gift also of winning the confidence of those with whom he was associated, and many a lonely missionary mourns his loss, not only as Secretary, but as a warm personal friend."

All who were privileged to know him have the same tale to tell. Letters of sympathy, sermons at his graveside, appreciations from converts and comrades, all unite in bearing testimony that he was a faithful witness for Christ, a warm friend of all that was good and noble, a genial, kindly, brotherly man.

HENRY WILLIAMS, 71 24 3mo. 1909
Cardiff.

PRICE WILLIAMS,	64	11	11mo.	1908
<i>King's Norton.</i> Formerly of <i>Pen-y-Bont.</i>				
SUSANNA WILLIAMS,	80	9	1mo.	1909
<i>Edenderry, King's Co.</i>				
BLANCHE A. WILLIS,	40	9	11mo.	1908
<i>Ashford.</i> Wife of Thomas George Willis.				
JAMES WOOD,	74	3	10mo.	1908
<i>Colwyn Bay.</i> Formerly of <i>Alderley Edge.</i>				
ANNIE M. WOODWARD,	19	23	1mo.	1909
<i>Stratford.</i>				
JAMES WORMALL,	89	27	9mo.	1909
<i>Ilfracombe.</i> Of <i>Lewes.</i>				
ALFRED WRIGHT,	83	20	11mo.	1908
<i>Thornton Heath.</i>				
MARGARET YOUELL,	63	25	8mo.	1909
<i>Yarmouth.</i>				

By the sudden death of Margaret Youell the Society of Friends, and more particularly the members of her own Meeting of Yarmouth, have lost an earnest and untiring social worker, who took an active part in many philanthropic and beneficent organisations, and whose bright and inspiring presence will be greatly missed. Endowed with great vigour and a strong personality, and with a very sociable temperament, she possessed a great power of

entering into the interests of others ; and many letters written since her decease speak of the influence for good which she exerted on the lives of those with whom she came in contact.

After leaving Ackworth at the early age of thirteen, she very soon started a school for boys and girls in the house of her mother, then a widow, and this school she carried on successfully for many years. On her mother's death in 1895 she gave up the school, and was thus more at leisure for that social work to which, as time went on, she more and more devoted herself. She was an energetic worker on behalf of the distressed Armenians, of the Deep Sea Mission, and of the Boys' Home and the Girls' Training Home in Yarmouth. About ten years ago she took charge of the children's Sunday School, and she was a frequent visitor at the Workhouse, for whose inmates she had much sympathy. She was a member of the Friends' Home Mission Committee, and of the Meeting for Sufferings, at whose sittings she was a regular attender.

Soon after her return from the Meeting for Sufferings in July of this year, she had a slight paralytic stroke, which was followed by some hours of unconsciousness and a temporary

loss of memory. She rallied, however, and before long seemed to have regained her usual health and spirits. But some weeks later, on the 25th of August, while on a visit to her married sister at Norwich, she had a seizure, and was gone before a doctor could reach her.

“I cannot realise,” wrote one of her old pupils a few days later, “that I shall never have another letter from her. Every time I have seen her lately she has looked younger and more blooming. When she was here in Birmingham she was particularly active; in fact, she was more like a girl than ever, in the interest she took in everything that went on around her. She enjoyed everything to the full. Indeed, I never saw anyone who got so much out of life as she did.

“And what a glorious life hers was! She was always on the alert to do something for those who needed her help; and her every action was part of her splendid plan for letting her light shine.”

“It is difficult to believe,” wrote another friend, “that our dear Margaret Youell is really gone. Bright and active and energetic as she was, putting her heart into whatever she did,

she will be sadly missed. It was a happy thing for her to be so suddenly taken from her active useful life here to the joy of her heavenly home, and to be spared weakness and suffering; and it seems almost wicked to wish her back on this troublous earth again: but how we shall miss her! The poor people at the Deaf Mission will miss her sorely on Wednesday evenings; she was never absent except when she was out of town. Her deaf friends have scarcely yet learned that they will never set eyes on her bright face again."

